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في ضوء الكتاب والسنة

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Ministry of Islamic Affairs, Endowments, Da'wah and Guidance
King Fahd Qur'an Printing Complex

The Book of

Dhikr and Supplication

in Accordance with the Qur'an and the Sunnah

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بسم الله الرحمن الرحيم

In the Name of Allah
the Most Merciful the Most Beneficent

the Most Merciful the Most Beneficent

Foreword

By His Eminence, Shaikh S̲âlih̲ ibn ‘Abdul-‘Azîz ibn Muhammad Āl ash-Shaikh, Minister of Islamic Affairs, Endowments, Da‘wah and Guidance, and the General Supervisor of the Complex

Praise be to Allah, Who says: “Verily, in mentioning[1] Allah do hearts find comfort” [13: 28]. I thank Him (ﷻ), He Who is well-deserving of praise and gratitude, and may His peace and blessings be upon the one, i.e., Prophet Muhammad (ﷺ), who was sent as a mercy to all beings, and an example to those who take heed.

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1. ذكر الله (*dhikru Allahi*) ideally entails both remembering Allah at heart and mentioning Him by tongue. It is usually translated as ‘remembrance of Allah’, however I rather opt for ‘mentioning Allah’ in my translation as mentioning, unlike remembering, is an outward manifestation of what has come to mind.

Mentioning and praising Allah (ﷻ) is one of the simple forms of worship that one does not find trouble in practising. It lends itself well to the worshipper whatever the circumstances might be. Yet the reward for it is great. Abu d-Dardrâ' (ﷺ) said that the Messenger of Allah (ﷺ) said: **'Should I not tell you of the best of what you can do, the highest in the view of your King[2], the loftiest of status, better to you than spending gold and sliver and better to you than meeting your enemy, striking their necks and getting struck on the necks by them?'** They said: 'Yes, O Messenger of Allah'. He said: **'Mentioning Allah'**. at-Tirmidhî (no. 3377) and Ahmad (vol. 6, p. 447). al-Hâkim said: 'it has a worthy chain of narrators but they, i.e. al-Bukhârî and Muslim, did not mention it' (vol. 1, p. 673).

Muslim narrates in his authentic *Sahîh* that Sa'd ibn abi Waqqâs (ﷺ) said: 'We were in the Messenger of Allah's (ﷺ) company when he said: **'Should one of you be so feeble not to earn every day one thousand *hasanahs*?'** Then one of the

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2. That is, Allah (ﷻ).

attendees asked him: 'How should one of us earn one thousand *hasanahs*?' He replied: **'Praise Allah[3] one hundred times and it will be recorded one thousand *hasanahs* or one thousand *sayyi'ahs* will be stuck off** [from one's record]'. (no. 4866).

Not only this, but mentioning Allah (ﷻ) opens up the heart to a variety of virtues and a number of ways to serve Him. Constantly mentioning Allah (ﷻ) saves one from forgetting Him, which is a cause of hardship in this life as well as in the Hereafter. Allah (ﷻ) says: "Do not be like those who forgot Allah so He made them forget themselves; those are indeed the defiantly disobedient" [59: 19]. When a servant forgets himself he keeps away from what is in his best of interests, busies himself away from doing what is good and, as a result, he will wither away and perish. If this was the only advantage of mentioning Allah (ﷻ), indeed it would suffice. What would you say if more advantages are added

3. That is by saying سبحان الله (*subhâna Allahi*), which literally means glory be to Allah.

on to it? Among these are that:

1. Allah (ﷻ) will remember the servant who mentions Him. He (ﷻ) says: "Remember Me and I shall Remember you, and be grateful to Me, and never deny Me" [2: 152].

2. The Messenger was asked: 'Which deed is seen as the best by Allah?' He said: **'That you die with a tongue moist with mentioning Allah'**. al-Bukhârî in *Khalq Af'âlu l-'Ibâd* (p. 72, no. 281) and at-Tabâranî in *al-Kabîr* (vol. 20, p. 93). It has been related by Mu'âdh (ﷺ) that the Messenger of Allah (ﷺ) said: **'Never has a human done a thing more likely to save him from Allah's punishment than mentioning Allah, glorified He is'**. Ahmad (vol. 4, p. 239).

3. It pleases the Most Merciful (ﷻ) and comforts the heart as it expels the devil and suppresses him. Thus it soothes the troubled heart.

4. It instils in the heart vigilance and awareness of what is right and what is wrong. As a result, it brings the servant closer to his Lord (ﷻ).

These in addition to the many advantages of mentioning Allah (ﷻ) about which the great scholar Ibn al-Qayyim said in his book *Al-Wâbil as-Sayyib*: 'There are more than one hundred advantages to mentioning Allah'.

Mentioning Allah (ﷻ) is a key to all that is good for the servant both in this life and in the Hereafter. When Allah (ﷻ) bestows this key on one of His servants, it means that He willed to open up for him the door to all that is good. On the contrary, when the Almighty withholds this key from one of His servants the door to goodness is tightly shut before him.

For this end, the Messenger (ﷺ) used to constantly mention Allah in whatever state he was, day and night, in his heart or by his tongue, privately or in public. He used to mention Allah when he went to sleep, wanted to be intimate with his wife, went to the lavatory and on coming out of it, washed for prayer and after he finished, prepared for prayer and after he had performed it, when it rained, when the wind blew, when wearing a garment, when entering a mosque and upon leaving it, and at all times of the day.

You must know that mentioning Allah by the tongue is commendable in all cases save some that the *shari'ah* made as exceptions.

Mentioning Allah affects the heart in a way that makes it occupied with what it derives benefit from, its worship more complete, and steers it away from what is displeasing to Allah (ﷻ). As a result all of the human's body parts and senses will be in a pleasant condition that he would look at, listen to and walk to things that please Allah, and administer justice in a way conformant with what He ordained. The servant thus lives in accordance with what Allah has ordained and for His sake. Hence the doors of virtue and worship will be opened up for him, whereas those of vice and evil will be shut up.

Our rightly-guided predecessors were known for this. They were closer to good than evil because they busied themselves with mentioning Allah (ﷻ) in most circumstances. The great scholar Ibn Taymiyah says: 'Mentioning Allah is to the heart like water is to fish. How would the fish be if it leaves the water?' (*Majm'u l-Fatâwâ*, vol. 10, p. 85).

Mentioning Allah (ﷻ) comes in many forms. Some of it is praise. For example:

سُبْحانَ اللهِ، والحَمْدُ للهِ، ولا إلهَ إلا اللهُ، واللهُ أكبرُ.

[*subhâna Allahi, wa l-hamdu li Allahi, wa lâ ilâhâ illâ Allahu, wa Allahu akbaru.*

Lit. Glorified be Allah. Gratitude be to Allah. There is no god worthy of worship except for Allah. Allah is the Greatest].

Some of it is prayer and supplication as in:

﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾ (الأعراف: ٢٣)

[*Rabbanâ zalanmâ anfusanâ wa in lam taghfir lanâ wa tarhamnâ lâ nakūnanna min l-khâsirîna.*

Lit. "Our Lord! We have wronged ourselves. If you do not forgive us and have mercy on us we will surely be among the losers"] [7: 23].

And:

يا حَيُّ يا قيومُ بِرحْمَتِكَ أَسْتَغِيثُ

[*yâ Hayyu yâ Qayyūmu bi rahmatika astaghîthu.*

Lit. O You Ever-Living, Omnipotent! By Your mercy, I beseech You].

The Messenger's (ﷺ) supplications contained praise of Allah (ﷻ) in addition to supplicating to Him for provision of assistance and other matters. In a *hadith* he says: **'The best supplication is**

الحَمْدُ لله

[*al-hamdu li Allahi.* Lit. Gratitude be to Allah, i.e. I am grateful to Allah]. at-Tirmidhî (no. 3305) and Ibn Mâjah (no. 3790).

Once it was said to Sufyân ibn 'Uyaynah: 'How can it be that saying: 'Gratitude be to Allah', is a supplication'. Sufyân answered: 'Did you not hear what Umayyah ibn s-Salt said to Abdu-Allah ibn Jud'ân when he wanted to ask him for help:

Should I mention my request?

Or does your generosity suffice,

Indeed, your are a man known for generosity,

If a person praises you one day,

It is enough for him just to do so.

This is a human-being, yet he felt it enough for a person to praise him but not to directly ask him for help. Now, what do you think of the Lord of all beings?' (Adapted from *Madâriju s-Sâlikîn* (vol. 2,

pp. 452-453)).

Variations of mentioning Allah differ in degree of significance and weight according to their meanings. For example, mentioning Allah with the testimony of monotheism,

لا إلهَ إلا اللهُ

[*lâ ilâha illâ Allahu.* Lit. There is no god worthy of worship except for Allah]. For which the world was created, Messengers were sent, Books were revealed, Heaven and Hell were mentioned and people divided into believers and disbelievers, is greater in reward and more significant than any other variation. The Messenger (ﷺ) said: **'The best way to mention Allah is** [by saying] **there is no god worthy of worship except for Allah'**. at-Tirmidhî (no. 3383) and ibn Hibbân in his *Sahîh* (no. 846).

Mentioning Allah (ﷻ) also comes in different forms and degrees, the best of which is that in which the heart and the tongue take part. A lesser degree is that of mentioning Allah by the heart alone. If it is by tongue only then its degree is the

least of all. The purpose of mentioning Allah is to have the presence of heart and mind to do things intentionally. The presence of mind is what the person who mentions Allah should aim at and does his best to be mindful of whatever he says.

an-Nawawî, may Allah have mercy on his soul, said: 'One should know that the benefit of mentioning Allah is not limited to saying: glory be to Allah[4], there is no god worthy of worship except for Allah[5], I am grateful to Allah[6] and Allah is the Greatest[7]. However, every person who is engaged in an act that pleases Allah (ﷻ) is mentioning Allah'. (This saying has been related in this form by Sa'îd ibn Jubayr, may Allah be pleased with him, along with other scholars).

'Aṯâ', may Allah have mercy on his soul, said: 'The gatherings of mentioning Allah are those in which what is allowable and what is forbidden are discussed, that is, how to sell and buy, pray and

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4. That is to say: سبحان الله, pronounced: *subhâna Allahi.*
5. That is to say: لا إله إلا الله, pronounced: *lâ ilâha illâ Allahu.*
6. That is to say: الحمد لله, pronounced: *al-hamdu l-Allahi.*
7. That is to say: الله أكبر, pronounced: *Allahu akbaru.*

fast, marry and divorce, perform hajj, and engage in matters of this nature?'[8] (p. 9).

Abu 'Amr ibn as-Salâh, may Allah have mercy on his soul, was asked about the limit that, when reached, makes one one of those men and women who mention Allah in abundance[9]. He replied: 'I believe, that if one persists on the time-honoured supplications day and night at different times and circumstances, he/she will be one of those men and women who mention Allah in abundance. However, Allah knows best'.

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8. That is, how would you perform these acts without knowing the rules of what is allowable and what is forbidden? This quotation is an exemplification of the previous one: people in gatherings in which these rules are studied and spelled out are engaged in an act that pleases Allah, thus, as in an-Nawawî's definition, this is a way of mentioning Allah.

9. The reference here is to *âyah* [33: 35] of the Glorious Qur'an:

﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

"...and the men and women who mention Allah in abundance, Allah has prepared for them forgiveness and a great reward".

The one who mentions Allah should do so in the best manner possible. If he is sitting in a place, he should face the *qiblah*, sitting humbly and serenely.

There is no doubt that a Muslim is demanded to praise Allah. However, this can be both unrestricted and restricted. It is unrestricted with regards to time, i.e. it can be offered at all times. On the other hand, it is restricted with regards to forms of worship. As much as a person is not allowed to say:

لا إلهَ إلا اللهُ

[Lit. There is no god worthy of worship except for Allah] a thousand times while bowing down[10] or prostrating[11] because though it comes under what the *shari'ah* stipulates, it does not conform to it completely. A person is not allowed to mention Allah in a manner deviant from that of the Messenger's on specific occasions.

Urged by the paramount importance of mentioning Allah and its high status, it gives the

10. That is, in a state of *rukū'*.

11. That is, in a state of *sujūd.*

Ministry of Islamic Affairs, Endowments, Da'wah and Guidance represented by King Fahd Qur'an Printing Complex in Madinah great pleasure to present to Muslims, the world over, this book, كتاب الذكر والدعاء في ضوء الكتاب والسنة (*The Book of* Dhikr *and Supplication in Accordance with the Qur'an and the Sunnah*). The book contains a great number of *âyahs* found in the Noble Qur'an, which encourage the Muslim to mention Allah (ﷻ) and supplicate to Him and inform him of the ample reward he will be getting for doing so. It also cites authentic, agreed upon *hadiths* about unrestricted as well as restricted mentioning of Allah. This book comes as part of the *Simplified Series* that the Ministry, represented by the Complex, is undertaking, of which the book أصول الإيمان في ضوء الكتاب والسنة (*The Foundations of Faith in Accordance with the Qur'an and the Sunnah*), has already been published.

On this occasion, it gives me great pleasure to thank the honourable brother Shaikh Prof. 'Abdul-Razzâq ibn 'Abdul-Muhsin al-Badr, the compiler of this book, its translator Dr. Waleed ibn Bleyhesh

al-'Amrî and the assessors of the translation Dr. Wajih 'Abderrahman and Sheikh Talib Alexander for the effort they have put in the preparation and translation of this book. I would also like to thank all those who participated in this great work by revising, correcting, and editing. May Allah (ﷻ) reward them handsomely for this.

I shall also not forget to express my acknowledgement to those in charge of the King Fahd Qur'an Printing Complex, prominent among whom is Prof. Muhammad Sâlim ibn Shudayyid al-'Awfî, the Secretary General of the Complex. I would also like to especially thank the personnel of the academic affairs department, particularly Prof. Ali Muhammad ibn Nasir Faqihi, Director of Academic Affairs, for the ceaseless efforts they put forth in the service of the Book of Allah (ﷻ) and the *sunnah* of His Messenger (ﷺ).

We ask Allah (ﷻ) to make this book of benefit to His servants and to make it an undertaking for the sake of pleasing Him solely. We also ask Him to reward the rulers of this charitable country and its people amply for their services to Islam.

In the Name of Allah
the Most Merciful the Most Beneficent

Preface

By the General Secretariat of King Fahd Qur'an Printing Complex

Praise be to Allah; we thank Him, ask Him for assistance and seek His forgiveness. We seek refuge in Him from the evils of ourselves and the misdeeds we have committed. Whoever Allah guides there is no one who can misguide him and whoever Allah misguides no one will lead him to the right path. We testify that there is no god worthy of worship except for Allah, alone without associates, and that Muhammad is His servant and Messenger, may the peace and blessings of Allah be upon him, his family and his Companions.

Allah has sent His Messenger, Muhammad (ﷺ), with guidance and a glaring light, as a bearer of glad tidings, a warner and a caller to Allah, by His permission, and a glowing lantern. He called to every good and virtue and warned against every evil and vice. He was the best adviser to his nation, compassionate towards them, keen on leading

them to the path of righteousness and success and steering them away from the path of failure and loss. May the peace and blessings of Allah be upon him for being a sincere adviser, eager for the good of his nation, kind to the believers and merciful to them. Allah (ﷻ) says: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; concerned over you and to the believers is kind and merciful" [9:128].

Allah (ﷻ) explained that there is no happiness or success for people in this life as well as in the Hereafter except by following what His Messenger (ﷺ) came with, from Him. There is no way to win His pleasure and escape His wrath and punishment other than adhering to his Messenger Muhammad's (ﷺ) *sunnah* and following his example closely. Allah (ﷻ) says: "Whoever obeys Allah and the Messenger, then those will be with the ones upon whom Allah has bestowed favour of the Messengers, the steadfast to the truth, the martyrs and the righteous. Excellent are those as Companions!" [4: 69]. He (ﷻ) also says: "Whatever the Messenger gives you take and whatever he forbids you from abstain [from it]" [59: 7].

Among what he (ﷺ) pointed his nation to and encouraged them to do is mentioning Allah and supplicating to Him. With this comes happiness in both lives, comfort to the heart, routing of one's enemy, achievement of goals and the pleasure of the Creator and Sustainer. Allah (ﷻ) says: "O you who believe! When you encounter a company [from the enemy forces], stand firm and remember [and mention] Allah much that you may be winners". [8: 45]; "Remember Me and I shall remember you, and be grateful to Me, and never deny Me" [2:152]; "…and the men and women who mention Allah in abundance, Allah has prepared for them forgiveness and a great reward" [33: 35], and; "Your Lord said: 'Supplicate to Me and I will respond to you' " [40: 60].

The Messenger of Allah (ﷺ) said in response to a person who asked him for advice about a thing that he should hold fast to: **'Your tongue should always be moist with mentioning Allah'**. at-Tirmidhî (no. 3375) as a sound *hadith* and al-Hâkim (vol.1, p. 495) as an authentic *hadith*. He (ﷺ) also said: **'The distinguished are well ahead!'** They said: 'Who are the distinguished, Messenger

of Allah?' He said: **'The men and women who mention Allah in abundance'**. Muslim (no. 2676).

It is reported that he (ﷺ) said: **'The example of that who mentions Allah and that who does not is that of the living and the dead'**. al-Bukhârî (no. 6044) and Muslim (no. 779). He also said: **'Allah, exalted He is, says: 'I am what My servant thinks of Me**[12] **and I am with him when He mentions Me'**. Muslim (no. 2675).

Because so much importance is attached to mentioning Allah and supplicating to Him, it is required that every heedful Muslim should take these supplications as a fortification and supply for the Last Day, and make his tongue always moist with them. Thus taking the example of the best of all humans and the guide of the God-conscious, may the peace and blessings of Allah be upon him and upon all other Messengers.

This book of ours,كتاب الذكر والدعاء في ضوء الكتاب

12.A person should, at all times, think well of his Lord. Thus, he should ask Him while absolutely certain that he will be responded to.

والسنة (*The Book of* Dhikr *and Supplication in Accordance with the Qur'an and the Sunnah*), contains a blessed collection of supplications and prayers as mentioned by the Messenger (ﷺ) to fulfill the need of the many Muslims who want to be among those who mention Allah in abundance.

The compiler of the book made sure that it should be concise, including only what is important on the topic of mentioning Allah (ﷻ) and supplicating to Him. He also limited himself to citing those supplications whose reference to the Messenger (ﷺ) is established. This we deemed should suffice and we saw no need to mention unauthentic supplications which are often attributed to the Messenger of Islam, the infallible, to whom the following *âyah* was revealed: "This day I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as a religion" [5:3]. He (ﷺ) delivered the religion completely and perfectly as his Lord commanded him to: "O Messenger! Convey what has been revealed to you from your Lord, and if you do not, then you have not conveyed His message" [5: 67]. The compiler added, whenever needed, some

meanings that the supplications contain. He also added diacritical marks to make the supplications easy to read, and being mindful the mistaken readings which may give unintended meanings.

We ask Allah (ﷻ) to reward this book's compiler handsomely, and to make it of great benefit to Muslims from all parts of the world. We also ask Him to make it piously devoted for the sake of pleasing Him only. We ask Him to reward the rulers of this country for their service to Islam.

In the Name of Allah
the Most Merciful the Most Beneficent

Introduction

Praise be to Allah the Lord of all beings. The winners are indeed the God-conscious. May the peace and blessing of Allah be upon the best of all Prophets, our Prophet Muhammad and upon his family and Companions.

The best thing that a Muslim can take care of in his life and occupy his time with is, undoubtedly, mentioning his Lord (ﷻ) and perpetually supplicating to him. This is one of the main ways of gaining happiness, serenity and success in every aspect of a servant's life. It is also a key to every good that a servant gains in this life and in the Hereafter.

It is well-known that the Messenger (ﷺ), the most sincere adviser to his nation, left the people after him on the clearest and most straight of paths with respect to mentioning Allah (ﷻ) and supplicating to Him, in particular, and every other aspect of their lives, in general. He has not left any good thing without directing people to it and directed

them as how to gain it. Similarly, he indicated to them everything that is evil, underlined its serious consequences and warned them against it. Allah (ﷻ) says: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; concerned over you and to the believers is kind and merciful" [9:128], and; "It is He who sent among the illiterate a Messenger from themselves reciting to them His *âyahs*, purifying them and teaching them the Book [i.e., the Qur'an] and Wisdom. Indeed, they were before grossly misguided" [62: 2].

The Messenger of Allah (ﷺ) explained, with regards to mentioning Allah and supplicating to Him, everything that people need. He explained the best manner in which to engage in supplicating to Allah and mentioning Him: what to say during the day as well as at night, during prayers and after, when entering a mosque and at coming out of it, before sleeping, while sleeping, and when waking up, when scared, before eating and after, when mounting a means of transport, before travelling, when one sees something he likes, or when he sees something he does not like, when a calamity

befalls, at times of hardship and when sorrowed and at all circumstances. Following these will certainly make a person achieve lasting happiness, total comfort, safety and steadfastness. He (ﷺ) also elucidated in great detail the varying degrees of mentioning Allah and supplicating to Him, its types, routines, requisites and times.

Thus, the Prophetic supplications are the best way that a Muslim can ever mention Allah and supplicate to Him with. They fulfill all the conditions for the best way to mention Allah and supplicate to Him. Prophetic supplications contain all that is good, useful and are sure to bring positive results. Any other person could not have been completely cognizant of them or able to come up with the like of them. Other supplications that people improvise could be labored, not duly respectful, not following the stated rules, associating partners with Allah (ﷻ) or any other sort of shortcoming that people could not realise its true nature. Such untraditional supplications may be sound in meaning, however those which have been related from the Messenger (ﷺ) are certainly

more perfect and sufficient. Additionally, great reward and benefit will come out of continuously saying Prophetic supplications in this life and the other. Whoever reiterates them at all times and circumstances, in accordance with the Qur'an and the *sunnah*, will be among those who mention Allah in abundance.

By reason of this, I have made the effort to present this concise book containing a collection of Prophetic traditional supplications, taking into consideration the following:

1- That the supplication is established (i.e., authentic). Most of the *hadiths* documented here are found in the two authentic books of *hadith*, al-Bukhârî and Muslim, or one of them. Those that are not written therein have to be authentic or sound, in keeping with what the prominent scholars in this field deemed conditional.

2- Being brief when documenting the *hadith*. Mentioning only one or two sources, the number of the *hadith* or the volume and page.

3- Taking special care to include the *hadith* under appropriate headings according to what is

found in the well-known books of supplications.

4- Being brief, to make the book easy to refer to.

5- Explaining uncommon words and some of the meanings that are there in the *hadith* if and when necessary.

6- Including diacritical marks to make the *hadith* easy to read in the correct way.

I ask Allah, the Bountiful, to make this book beneficial to its compiler, readers and publishers, for He is the able Lord of everything. May His peace and blessings be upon our Messenger, his family and Companions.

Translator's Notes

To facilitate reading and understanding this book and to further its purpose, I made use of the following:

1- Footnotes. All the footnotes included in this book are mine drawing on the literature of the most widely-acknowledged commentaries on *hadiths* of our Prophet (ﷺ). Throughout many of these, I also consluted with specialists in *hadith* and Arabic language.

2- Print and punctuation. For example, the Prophet's own words are set apart from that of the narrator's by using bold print, and the Qur'anic *âyahs* are enclosed within double inverted commas.

3- Transliteration and translation. Each instance of *dhikr* is followed by a tranliteration to facilitate its reading and memorisation, as well as a translation that is faithful to the original without jeopardising readabilty or understandability. The translation is preceded with the abbreviation "Lit." which means literally. Both transliteration and translation are set apart from the body of *hadith* with square brackets.

The Transcription System of Arabic Words

Letter	Transliteration	Letter	Transliteration
ء	’	ض	*<u>d</u>*
أ	*â*	ط	*<u>t</u>*
ب	*b*	ظ	*<u>z</u>*
ت	*t*	ع	‘
ث	*th*	غ	*gh*
ج	*j*	ف	*f*
ح	*<u>h</u>*	ق	*q*
خ	*kh*	ك	*k*
د	*d*	ل	*l*
ذ	*dh*	م	*m*
ر	*r*	ن	*n*
ز	*z*	هـ	*h*
س	*s*	و	*w* as a consonant and *ū* as a vowel
ش	*sh*	ي	*y* as a consonant and *î* as a vowel
ص	*<u>s</u>*		

Also note that the short vowels are transcribed as: *a* for *fat<u>h</u>ah* (َ), *i* for *kasrah* (ِ) and *u* for *dhammah* (ُ) .

The Virtue of Mentioning Allah (ﷻ) and Supplicating to Him and their Importance

Allah (ﷻ) says: "Remember Me and I shall remember you, and be grateful to me, and never deny Me" [2: 152];

"Mentioning Allah is indeed superior" [29: 45];

"O you who believe! Mention Allah in abundance; and exalt Him [in praise] morning and late afternoon" [33: 41-42];

"…and the men and women who mention Allah in abundance, Allah has prepared for them forgiveness and a great reward" [33: 35];

"Mention your Lord in abundance and exalt [Him in praise] in the evening and in the morning" [3: 41];

"Those who mention Allah while standing or sitting or [lying] on their sides" [3: 191];

"And when you have completed your rites[13], remember Allah as much as you remember your

13. That is, the rites a Muslim performs during hajj.

fathers or [even] more" [2: 200];

"O you who believe! Let not your wealth and children busy you away from mentioning of Allah" [63: 9];

"To Him the good word ascends and the righteous deed raises it" [35: 10], and;

"Mention your Lord within yourself, in humility and with fear and without being [too much] aloud in speech in the mornings and in the afternoons, and do not be among the heedless" [7: 205].

A number of *hadiths* also underline the urgency of mentioning Allah (ﷻ):

1. Abu Mūsâ al-Ash'arî (ﷺ) said that the Messenger of Allah (ﷺ) said: **'The example of that who mentions Allah and that who does not is that of the living and the dead'**. al-Bukhârî (no. 6407). The wording of the *hadith* as documented in Muslim's *Sahîh* is: **'The example of a house in which Allah is mentioned and that in which Allah is not mentioned is that of the living and the dead'**. (no. 779).

2. Abu Hurayrah (ﷺ) and Abu Sa'îd al-Khudrî (ﷺ) are reported to have testified that the Messenger

(ﷺ) said: **'Never does a group of people gather mentioning Allah unless the angels encircle them, mercy enshrouds them, serenity descends upon them and Allah will mention them to those in His presence'**. Muslim (no. 2700).

3. Abu Hurayrah (ﷺ) said: 'The Messenger of Allah (ﷺ) was on his way to Makkah when he passed a mountain called Jumdân and said: **'Go forth! This is Jumdân! The distinguished are well ahead!'** They said: 'Who are the distinguished, Messenger of Allah?' He said: **'The men and women who mention Allah in abundance'**. Muslim (no. 2676).

4. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'There are angels of Allah who roam the Earth looking for those who are in the habit of mentioning Allah. When they come upon a group of people they would call each other: 'Come to what you seek'**. He (ﷺ) said: **'They would encircle them, flattering their wings up to the lowest of the heavens'**. He (ﷺ) said: **'Their Lord, glorified and exalted He is,** [although] **knowing more what they do, would ask them: "What do My servants say"**. He

(ﷺ) said: **'They say: 'They exalt You** [in praise], **acknowledge Your Greatness over everything else, thank You and glorify You'**. He (ﷺ) said: **'Then Allah, glorified and exalted He is, says: "Did they see Me?"** He (ﷺ) said: **'They say: 'No. By Allah, they did not see you!'** He (ﷺ) said: **'He** [the Almighty] **says: "What** [would be the case] **if they saw Me?"** He (ﷺ) said: **'They say: 'If they saw you, they would worship You even more, glorify You even more and exalt You in praise even more!'** He (ﷺ) said: **'He** [the Almighty] **says: "What do they ask of Me?"** He (ﷺ) said: **'They say: 'They ask You Paradise'**. He (ﷺ) said: **'He** [the Almighty] **says: "Did they see it?"** He (ﷺ) said: **'They say: 'By Allah, no! Our Lord, they did not see it"**. He (ﷺ) said: **'He** [the Almighty] **says: "What** [would be the case] **if they saw it?"** He (ﷺ) said: **'They say: 'They would be even more keen on it, strive even harder for it and be even more eager on it'**. He (ﷺ) said: **'He** [the Almighty] **says: "Do they seek refuge?"** He (ﷺ) said: **'They say:** '[Yes!] **From Hellfire'**. He (ﷺ) said: **'He** [the Almighty] **says: "Did they see**

it?" He (ﷺ) said: **'They say: 'By Allah, no! Our Lord, they did not see it"**. He (ﷺ) said: **'He** [the Almighty] **says: "What** [would be the case] **if they saw it?"** He (ﷺ) said: **'They say: 'They would avoid it even more and fear it even more'**. He (ﷺ) said: **'He** [the Almighty] **says: "Then I make you bear witness that I forgave them"**. He (ﷺ) said: **'One of the angels says: 'This person**[14] **is among them, he is not one of them! But he came to settle an affair'**. He (ﷺ) said: **'He, glorified He is, says: "This is the group whose companion will never suffer"**. al-Bukhârî (no. 6408) and Muslim (no. 2689).

5. 'Abullah ibn Busr (ﷺ) narrated that: 'A man said: 'O Messenger of Allah! The teachings of Islam are too difficult for me. Tell me the one thing that I should hold fast to. He [ﷺ] said: **'Your tongue should always be moist with mentioning Allah'**. at-Tirmidhî (no. 3375) and Ibn Mâjah (3793).

6. Abu Sa'îd al-Khudrî (ﷺ) said: 'Mu'âwiyah came upon a circle in a mosque'. He said: 'What

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14. The angel names the intended person.

made you gather?' They said: 'We gathered to mention Allah'. He said: 'Do you swear by Allah that this is the only reason?' They said: 'By Allah this is the only reason behind our gathering'. He said: 'I did not ask you to swear because I doubted you. No one, who is as close to the Messenger of Allah (ﷺ) as I am, narrated less from Him than I. The Messenger of Allah (ﷺ) came upon a circle of his Companions and said: **'What made you gather?'** They said: 'We gathered to mention Allah and thank Him for guiding us to Islam and what he bestowed upon us'. He said: **'Do you swear by Allah that this is the only reason?'** They said: 'By Allah this is the only reason behind our gathering'. He said: **'I did not ask you to swear because I doubted you, but Jibrîl came to me and told me that Allah, exalted and glorified He is, takes pride in you in front of the angels'**. Muslim (no. 2701).

7. Abu Hurayrah (ﷻ) said that Messenger of Allah (ﷺ) said: **'Allah, glorified and exalted is He, said: "I am what My servant thinks of Me and I am with Him whenever he mentions Me. If he mentions Me** [privately]

to himself, I will mention him [privately] **to Myself. If he mentions Me in front of a group, I will mention him in front of a better group"'.** al-Bukhârî (no. 7405) and Muslim (no. 5675).

8. Abu d-Dardâ' (ﷺ) said that Messenger of Allah (ﷺ) said: **'Should I not tell you of the best of what you can do, the highest in the view of your King, the loftiest of status, better for you than spending gold and sliver, and better for you than meeting your enemy and striking their necks and getting struck on the necks by them?'** They said: 'Yes, O Messenger of Allah!' He said: **'Mentioning Allah'**. at-Tirmidhî (no. 3377) and Ibn Mâjah (no. 3790).

The Virtue of Supplicating[15] to Allah (ﷻ)

Allah (ﷻ) says: "And your Lord said: 'Supplicate to me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible" [40: 60], and;

"When My servants ask you concerning Me, then I am indeed near, responding to the invocation of the supplicant. So let them respond to Me and believe in Me that they may be rightly-guided" [2: 186].

9. an-Nu'mân ibn Bashîr (ﷺ) narrated that the Messenger of Allah (ﷺ) said: **'Supplication** [to Allah] **is worship'**. Then he read: "And your Lord said: 'Supplicate to Me; I will respond to you. Indeed, Those who disdain My worship will enter Hell [rendered] contemptible' " [40: 60]. at-Tirmidhî (no. 3247).

10. Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: **'There is nothing more dignified in the sight of Allah than supplicating** [to Him]'. al-Hâkim (vol. 1, p. 490).

15. That is *du'â'*, the act of entreating Allah (ﷻ) in prayer: supplication/invocation.

11. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'He who does not supplicate to Allah, exalted He is, will incur His wrath'**. at-Tirmidhî (no. 3373) and Ibn Mâjah (3827).

12. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'Our Lord, exalted and glorified He is, descends every night to the lowest of the heavens, when the last third of it remains. Then he says: "Is there anyone to supplicate to Me that I shall respond to him? Is there anyone to ask Me that I shall give him? Is there anyone to seek My forgiveness that I shall forgive him?"** al-Bukhârî (no. 7494) and Muslim (no. 758).

The Virtue of
Asking for Forgiveness from Allah (ﷻ)

Allah (ﷻ) says: “And I [Nūh (عليه السلام)] said [to my people] ask your Lord for forgiveness. Verily, He is Ever-Forgiving. He will send [rain from] the sky upon you in bountiful showers, He will [generously] provide you with wealth and children, will make for you gardens and make for you rivers” [71: 10-12];

“O my people [said Nūh عليه السلام]! Ask your Lord for forgiveness and then repent to Him. He will send [rain from] the sky upon you in [plenteous showers] and add strength to your strength and do not turn away as criminals” [11: 52];

“And [commanding you to] ask your Lord for forgiveness and then repent to Him. He will bestow on you good provisions for a specified term and reward every doer of favour His favour” [11: 3], and;

“Allah would not punish them while you [O Muhammad] are among them, and Allah would not punish them while they ask Him for forgiveness” [8: 33].

13. Abu Hurayrah (ﷺ) said: ‘I heard the Messenger of Allah (ﷺ) say: **‘By Allah, I ask Allah for forgiveness and repent to Him more than seventy times a day’’**. al-Bukhârî (no. 6307).

14. al-Agharr al-Muzanî (ﷺ) said that the Messenger of Allah (ﷺ) said: **‘My heart becomes busy** [with thoughts] **so I ask Allah for forgiveness one hundred times a day’**. Muslim (no. 758).

15. Ibn ‘Umar, may Allah be pleased with him and his father, said: ‘We used to keep count of the Messenger of Allah (ﷺ) in the one meeting [as saying] one hundred times:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

[*Rabbi gh-fir lî wa tub ‘alayya innaka anta t-Tawwâbu r-Rahîmu.*

Lit. O my Lord! Forgive me and bestow repentance on me. You are the Ever-Forgiving the Most Merciful]’. Abu Dawoud (no. 1516) and at-Tirmidhî (no. 3430).

Criteria and Guidelines for Appropriate Behaviour when Supplicating to Allah (ﷻ)

Allah (ﷻ) says: "…so supplicate to Him, making your worship sincere to Him. All thanks and praise be to Allah, the Lord of all beings" [40: 65];

"Supplicate to your Lord earnestly and in secret. He does not approve of transgressors. And do not spread mischief in the land after it has been reformed. And supplicate to Him in hope and fear. Indeed, the mercy of Allah is close to the doers of good" [7: 55-56], and;

"Indeed, they used to hasten to good deeds and supplicate to Us in hope and fear and they used to humble themselves before Us" [21: 90].

16. Fudhâlah ibn 'Ubayd (ﷺ) said: 'The Prophet (ﷺ) heard a man supplicate to Allah in his prayer but he neither glorified Allah nor did he supplicate for the Prophet (ﷺ)[16]. The Messenger (ﷺ) said: **'This man has been hasty'**. Then he called him and said to him or another person: **'When one of**

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16. That is, say *Allahumma salli 'alâ Muhammad* (lit. O Allah! Bestow Your peace and blessings upon Muhammad).

you supplicates, he should begin by Glorifying Allah and praising Him. Then he should supplicate for the Prophet (ﷺ), and then ask for whatever he wants'. Abu Dawoud (no. 1481) and at-Tirmidhî (no. 3477).

17. 'Âishah, may Allah be pleased with her, said: 'The Messenger (ﷺ) used to prefer supplicating to Allah with brief, comprehensive invocations and refrained from other manners [of supplicating to Allah (ﷻ)]'. Abu Dawoud (no. 1482).

18. Abu Hurayrah (ؓ) said that the Prophet (ﷺ) said: **'Supplicate to Allah being sure of a reply and know that Allah does not respond to the supplication of an inattentive, preoccupied heart'**. at-Tirmidhî (no. 3479).

19. Abu Hurayrah (ؓ) said that Messenger of Allah (ﷺ) said: **'None of you should say: 'O Allah! Forgive me and have mercy on me, if You will! Provide for me, if You will! But he should be resolute about asking Him, because He does what He wills; no one can force Him** [to do a thing which He does not want to]'. al-Bukhârî (no. 7477) and Muslim (no. 2679).

20. ‘Ikrimah narrated that Ibn ‘Abbâs, may Allah be pleased with him and his father, said: ‘Teach people [their religion] once a week. If you won’t, then teach them twice [a week]. However, teach them at most three times [a week]. Do not make people get bored with this Qur’an. If you come to a group of people while they are having a talk, do not interrupt their talk by teaching, lest you bore them. Rather listen. If they ask you, then teach them while they want it. Avoid rhyming when supplicating [to Allah] for I noticed Allah’s Messenger (ﷺ) and his Companions did nothing but avoid it’. al-Bukhârî (no. 6337).

21. Abu Hurayrah (ﷺ) said that the Messenger of Allah (ﷺ) said: **‘O people! Allah is perfect and accepts nothing but the perfect** [things and deeds]**. He** [ﷺ] **commanded the believers to do the same thing as He commanded the Messengers, when He said: “O Messengers! Eat from what is good and pure and do righteous deeds. Verily! I am well-acquainted with what you do”** [23: 51] **and: “O you who believe! Eat from the good things that We have provided for you”** [2: 172]. Then he [ﷺ] mentioned **a man who travels for a long**

period of time, his hair is unkempt and dirty, extending his hands to the sky [saying]**: 'My Lord! My Lord!', while his food is unlawful, his drink is unlawful, his clothes are unlawful, and he was reared on unlawful food. How would he be replied to?** Muslim (no. 1015).

22. A son of Sa'd ibn abi Waqqâs said: 'My father heard me saying: 'O Allah! I ask You Paradise, its joy, luxury, and this and that. I seek refuge in You from Hell, its chains, shackles, and so on and so forth. He said: 'My son, I heard the Messenger of Allah (ﷺ) say: **'There will be a group of people who transgress in their supplication** [to Allah]**'**. Beware not to be one of them. If you were given Paradise you will be given it and all the good that is there and if you were saved from Hell you will be saved from it and all the evil that is there". Abu Dawoud (no. 1840).

23. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'The servant will be replied to as long as he does not ask for a bad deed, severance of kinship** [relations]**, or if he hastens'**. It was said: 'Messenger of Allah! What is hastiness?' he said: **'He** [i.e., the servant] **says: 'I supplicated**

and supplicated and I saw no response to me', then he stops at that and does not supplicate [anymore]**'**. Muslim (no. 2735).

24. 'Ubâdah ibn as-Sâmit (ﷺ) said that Messenger of Allah (ﷺ) said: **'There is not a Muslim on the face of the Earth who asks Allah for something without Allah giving it to him, or Allah will drive away an equal portion of affliction from him unless he asks for a bad deed or severance of kinship'**. A man among the addressees said: 'Then we supplicate more!' He said: **'Allah is more'**. at-Tirmidhî (no. 3573).

The Virtue of Saying: 'Gratitude be to Allah, Allah is the Greatest, there is no god Worthy of Worship Except for Allah and Glory be to Allah'

25. Abi Dharr (ﷺ) said that Messenger of Allah (ﷺ) said: **'Should I not tell you of the talk liked most by Allah?** He said: 'I said: Yes, Messenger of Allah. Tell me of the talk liked most by Allah'. He said: **'The talk most liked by Allah is:**

سُبْحَانَ اللهِ وَبِحَمْدِهِ

[*subhâna Allahi wa bi hamdihi*.

Lit. Glory be to Allah and in Gratitude for Him I do glorify Him]'. Muslim (no. 3731).

26. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'To say:**

سُبْحَانَ اللهِ، وَالحَمْدُ للهِ، وَلا إِلَهَ إِلا اللهُ، وَاللهُ أَكْبَـــرُ

[*subhâna Allahi wa l-hamdu li Allahi wa lâ ilâha illâ Allahu wa Allahu akbaru*.

Lit. Glory be to Allah, gratitude be to Allah, there is no god worthy of worship except for Allah and Allah is the Greatest] **is better to me than all that**

the sun rose on[17]'. Muslim (no. 2695).

27. Abi Dharr (ﷺ) said that Messenger of Allah (ﷺ) said: **'Every day comes with a charity** [to be given] **for every joint of every one of you. Every** تَسْبِيحَةٍ [*sub*<u>*h*</u>*âna Allahi*] **is charity, every** تَحْمِيدَةٍ [*al-*<u>*h*</u>*amdu li Allahi*] **is charity, every** تَهْلِيلَةٍ [*lâ ilâha illâ Allahu*] **is charity, every** تَكْبِيرَةٍ [*Allahu akbaru*] **is charity, one's enjoining what is right is charity and one's forbidding what is wrong is charity**[18]**. Two bows before noon suffice in the place of all** [this][19]'. Muslim (no. 2695).

28. 'Abi Dharr (ﷺ) narrated that: 'A group from the Companions of the Prophet (ﷺ) said to him: 'Messenger of Allah! The rich people have won the reward[20]. They pray as we pray, fast as we fast and

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17. That is, everything else.

18. That is, every one instance of any of these actions is considered as a case of benefaction.

19. That is, praying two *rak'ahs* during the period of <u>*d*</u>*u*<u>*h*</u>*â* time.

20. That is, أجر from Allah. They mean that the rich get more reward from Allah than the poor.

they give charity from the money they have'. He said: **'Did not Allah make for you what you can give charity with? With every تَسْبِيحَة** [*subhâna Allahi*] **is charity, every تَحْمِيدَة** [*al-hamdu li Allahi*] **is charity, every تَهْلِيلَة** [*lâ ilâha illâ Allahu*] **is charity, every تَكْبِيرَة** [*Allahu akbaru*] **is charity, one's enjoining what is right is charity, one's forbidding what is wrong is charity and for one's genitals**[21] **is charity'**. They said: 'Messenger of Allah! Should one of us satisfy his desire and be rewarded for it?' He said: **'What would you say if he satisfied it with what is forbidden, would he not incur a sin? Likewise, if he satisfies it with what is allowed he will be rewarded for it'**. Muslim (no. 1006).

29. 'Âishah, may Allah be pleased with her, narrated that the Messenger of Allah (ﷺ) said: **'Every human was created with three hundred and sixty joints. Whoever كَبَّرَ الله** [says: *Allahu akbaru*], **حَمِدَ الله** [says: *al-hamdu li Allahi*], **هَلَّلَ الله**

21. That is, act of marital intimacy.

[says: *lâ ilâha illâ Allahu*], سَبَّحَ الله [says: *subhâna Allaha*], اسْتَغْفَرَ الله [says: *astaghfiru Allaha*], **removes a stone, a thorn, or a bone from the road, enjoin what is right and forbid what is wrong, up to the equal number of these three hundred and sixty joints, then he walks that day having moved himself away from Hell'**. Muslim (no. 1007).

30. Abu Mâlik al-Ash'arî (ﷺ) said that Messenger of Allah (ﷺ) said: **'Cleanliness is half of faith,** الحَمْدُ لله [*al-hamdu li Allah*i] **fills the Scale,** سُبْحَانَ الله **and** الحَمْدُ لله [*subhâna Allahi wa l-hamdu li Allahi*] **fill up the space between the Earth and the heaven, prayer is light, charity is** [a compelling] **evidence**[22], **patience is an illumination**[23] **and Qur'an is an argument either for you or against you. Every person walks** [on the face of the Earth] **selling himself to emancipate it or to doom it'**. Muslim (no. 1007).

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22. Of one's strength of faith.

23. Of the road to take.

31. Sa‘d ibn abi Waqqâs (ﷺ) said: ‘A Bedouin came to the Messenger of Allah (ﷺ) and said: ‘Tell me something that I should say’. He said: **‘Say:**

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيراً، وَالحَمْدُ لِلهِ كَثِيراً، سُبْحَانَ اللهِ رَبِّ العَالَمِينَ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ العَزِيزِ الحَكِيمِ

[*lâ ilâha illâ Allahu wahdahu lâ sharîka lahu, Allahu akbaru kabîran, wa l-hamdu li Allahi kathîran, subhâna Allahi Rabbi l-‘âlamîna, lâ hawla wa lâ quwwata illâ bi Allahi l-‘Azîzi l-Hakîmi.*

Lit. There is no god worthy of worship except for Allah, alone without an associate. Gratitude be to Allah in abundance. Glorified be Allah, the Lord of all beings. There is no ability or power except by Allah, the Exalted in Might, the All-Wise]’. He said: ‘These are for my Lord. What is for me?’ He said: **‘Say:**

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي

[*Allahumma gh-fir lî wa r-hamnî wa h-dinî wa r-zuqnî.*

Lit. O Allah! Forgive me, have mercy on me, guide me and provide for me]'. Muslim (no. 1007).

32. 'Abdullah ibn abi Awfâ, may Allah be pleased with him and his father said: 'A man came to the Messenger (ﷺ) and said: 'I cannot learn anything of the Qur'an. Tell me something that I can say in its place'. He said: **'Say:**

سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلاَ إِلَهَ إِلاَّ اللهُ، واللهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

[*subhâna Allahi, wa l-hamdu li Allahi, wa lâ ilâha illâ Allahu, wa Allahu akbaru, wa lâ hawla wa lâ quwwata illâ bi Allahi.*

Lit. Glorified be Allah, Gratitude be to Allah, there is no god worthy of worship except for Allah, Allah is the Greatest, and there is no ability or power except by Allah]'. He said: 'Messenger of Allah! These are for my Lord. What is for me?' He said: **'Say:**

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي

[*Allahumma gh-fir lî wa r-hamnî wa h-dinî wa r-zuqnî.*

Lit. O Allah! Forgive me, have mercy on me, guide me and provide for me]'. When he stood he did this with his hand[24]. The Messenger of Allah (ﷺ) said: **'As for this one, he has filled his hand with goodness''**. Abu Dawoud (no. 832).

33. 'Abdullah ibn Mas'ūd (ﷺ) said that Messenger of Allah (ﷺ) said: **'I met Ibrâhîm on the night I was ascended** [to heaven] **and he said: 'Muhammad! Convey my greetings to your nation and tell them that Paradise's soil is rich and its water is sweet, and that it is** [a vast, empty] **flatland and its plants are:**

سُبْحَانَ اللهِ، وَالحَمْدُ للهِ، وَلاَ إِلَهَ إِلاَّ اللهُ، واللهُ أَكْبَرُ

[*subhâna Allahi, wa l-hamdu li Allahi, wa lâ ilâha illâ Allahu, wa Allahu akbaru.*

Lit. Glorified be Allah, Gratitude be to Allah, there is no god worthy of worship except for Allah and Allah is the Greatest]'. at-Tirmidhî (no. 3462).

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24. That is the person referred to in this *hadith* had clinched his fist to indicate that he is holding tight to something precious.

34. 'Abdullah ibn Amr ibn al-'Ā<u>s</u>, may Allah be pleased with him and his father said that Messenger of Allah (ﷺ) said: **'No one on the face of the Earth says:**

لاَ إِلَهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

[*lâ ilâha illâ Allahu, wa Allahu akbaru, wa lâ <u>h</u>awla wa lâ quwwata illa bi Allahi.*

Lit. There is no god worthy of worship except for Allah, Allah is the Greatest, and there is no ability or power except by Allah]', **without his sins being forgiven even if they were as much as the foam of the sea'**. Ahmad (vol. 2, p. 158) and at-Tirmidhî (no. 3462).

35. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'Whoever says:**

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[*lâ ilâha illâ Allahu wa<u>h</u>dahu lâ sharîka lahu, lahu l-mulku wa lahu l-<u>h</u>amdu, wahuwa 'alâ kulli shay'in qadîrun.*

Lit. There is no god worthy of worship except

for Allah, alone without an associate. To Him is sovereignty and gratitude. He has power over everything], **one hundred times in one day will get a reward equal to** [that of] **manumitting ten slaves; one hundred *hasanahs* will be recorded for him; one hundred *sayyi'ahs* will be stuck off; it will be a shield for him from the Devil on that day till night, and; no one will have bettered what he did except that who did more than him'**. al-Bukhârî (no. 6403) and Muslim (no. 2691).

36. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'Two expressions** [which are], **light on the tongue, heavy on the Scale and dear to the Most Merciful:**

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ العَظِيمِ

[*subhâna Allahi wa bi hamdihi, subhâna Allahi l-'Azîmi.*

Lit. Glory be to Allah and in Gratitude for Him I do glorify Him. Glory be to Allah, the Most Great]'. al-Bukhârî (no. 6406) and Muslim (no. 2694).

37. Sa'd ibn abi Waqqâs (ﷺ) said: 'We were in the Messenger of Allah's (ﷺ) company when

he said: **'Should one of you be so feeble not to earn every day one thousand *<u>h</u>asanahs*?'** Then one of the attendees asked him: 'How should one of us earn one thousand *<u>h</u>asanahs*?' He replied: **'Praise Allah[25] one hundred times and it will be recorded one thousand *<u>h</u>asanahs* or one thousand *sayyi'ahs* will be stuck off** [from one's record]'. Muslim (no. 4866).

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25. That is by saying, سبحان الله (*sub<u>h</u>âna Allahi*), which literally means glory be to Allah.

Glorifying[26] Allah Using the Fingers

38. 'Abdullah ibn 'Amr ibn al-'Ās, may Allah be pleased with him and his father said: 'I saw the Messenger of Allah (ﷺ) count [instances of] praises using his right hand [fingers]'. Abu Dawoud (no. 1502).

26. تسبيح, *tasbīh*. It means here mentioning Allah in general.

The Virtue of Saying: ‘There is no Ability or Power Except by Allah’[27]

39. Abu Mūsâ (ﷺ) said that the Prophet (ﷺ) said: **‘Say in abundance:**

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

as it is one of the treasures of Paradise’. al-Bukhârî (no. 6384) and Muslim (no. 2704).

40. Abu Hurayrah (ﷺ) said that the Prophet (ﷺ) said: **‘Say:**

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

a lot as it is one of the treasures of Paradise’. Ahmad (vol. 3, p. 333).

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27. لا حول ولا قوة إلا بالله: *lâ hawla wa lâ quwwata illâ bi Allahi.*

Supplications for the Beginning and End of the Day

“O you who believe! Mention Allah in abundance; and exalt Him [in praise] [early in the] morning and late afternoon” [33: 41-42];

“…and exalt with praise of your Lord in the evening and the morning” [40: 55].

“…and exalt with praise of your Lord before the rising of the sun and before [its] setting” [50: 39], and;

“Praise be to Allah when you reach the evening and when you rise in the morning” [30: 17].

41. ‘Uthmân ibn ‘Affân (رضي الله عنه) said that Messenger of Allah (ﷺ) said: **‘Whenever a servant says every morning and every evening:**

بِسْمِ اللهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ العَلِيمُ

[*bismi Allahi l-ladhî lâ yadhurru ma‘a S-mihi shay’un fî l-’ardi wa lâ fî s-samâ’i wa huwa s-Samî‘u l-‘Alîmu.*

Lit. In the name of Allah with whose Name nothing harms in the Earth or in heaven and He is the All-Hearing the All-Knowing] **three times, nothing will harm him'**. al-Tirmithi (no. 3388).

42. Abu Hurayrah (ﷺ) said: 'A man came to the Prophet (ﷺ) and said: 'Messenger of Allah! I suffered from a scorpion that stung me last night'. He said: **'If you had said at nightfall:**

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

[*a'udhu bi Kalimâti Allahi t-Tâmâti min sharri mâ khalaqa.*

Lit. I seek refuge in Allah's Prefect Words from the evil of what He has created] **it would not have harmed you'**. Muslim (no. 2709).

At-Tirmidhî in his *Sunan* (no. 3604) relates it in the following form: **'Whoever says at nightfall:**

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

[*a'udhu bi Kalimâti Allahi t-Tâmâti min sharri mâ khalaqa.*

Lit. I seek refuge in Allah's Prefect Words from the evil of what He has created] **three times, no**

sting [or bite][28] **will harm him that night'**.

43. Abu Hurayrah (ﷺ) said that the Messenger of Allah (ﷺ) said: **'Whoever says when he rises in the morning and at nightfall:**

سُبْحَانَ اللهِ وَبِحَمْدِهِ

[*subhâna Allahi wa bi hamdihi.*

Lit. Glory be to Allah and in Gratitude for Him I do glorify Him] **one hundred times, no one will come on the Day of Resurrection with a better thing than he, except a person who said** [it] **as much as he did or more'**. Muslim (no. 2692).

44. 'Abdullah ibn Khubayb (ﷺ) said: 'We went out on a rainy, pitch dark night, seeking out the Messenger of Allah (ﷺ) to lead us in prayer. I found him and he said to me: **'Say!'** I did not know what to say. Then he said to me: **'Say!'** I did not know what to say. Then he said to me: **'Say!'** I said: 'Messenger of Allah! What should I say? He said:

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28. In the *hadith* the word حُمَةَ (*humah*) is used. It means the sting or bite of any poisonous creature.

'Say: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾[29] **and al-Mu'awwidhâtayn**[30] **at nightfall and when you rise up in the morning three times. They will shelter you from evey** [evil] **thing'**. Abu Dawoud (no. 5082) and at-Tirmidhî (no. 3575).

45. Shaddâd ibn Aws (ﷺ) said that the Messenger of Allah (ﷺ) said: **'The master of invocations for forgiveness is to say:**

اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ

[*Allahumma anta Rabbî lâ ilâha illâ anta, khalaqtanî wa anâ 'abduka, wa anâ 'alâ 'ahdika wa wa'dika mâ s-tata'tu, a'ūdhu bika min sharri mâ sana'tu, abū'u laka bi ni'matika 'alayya, wa abū'u laka bi dhanbî fa gh-fir lî, fa innahu lâ*

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29. That is, *surah* no. 112 of the Glorious Qur'an. Namely, *surat al-Ikhlâs*.

30. *al-Mu'awwidhatân* (lit. the two Sheltering (ones)) are the last two *surahs* of the Glorious Qur'an: *al-Falaq* (no. 113) and *an-Nâs* (no.114).

yaghfiru dh-dhunūba illâ anta.

Lit. O Allah! You are my Lord! There is no god but You. You have created me and I am your servant, and I am sincere to my pledge and my promise [to You] as much as I can. I seek refuge in you from all that is evil of what I have done. I acknowledge before You all the blessings You have bestowed on me, and I confess to You all my sins. So I entreat you to forgive me for no one forgives sins except for You]. **Whoever says it with conviction in the morning and dies that day before the sun sets then he is one of the people of Paradise. Whoever says it with conviction at night and dies before the sun rises then he is one of the people of Paradise'**. al-Bukhârî (no. 6306).

46. 'Abullah ibn Mas'ūd (ﷺ) said: 'The Prophet of Allah (ﷺ) used to say at nightfall:

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ للهِ، وَالحَمْدُ للهِ، لاَ إِلَهَ إلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الكَسَلِ وَسُوءِ الكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي القَبْرِ

[*amsaynâ wa amsa l-Mulku li Allahi, wa l-hamdu li Allahi, lâ ilâha illâ Allahu wahdahu lâ sharîka lahu, lahu l-mulku wa lahu l-hamdu wahuwa ʻalâ kulli shay'in qadîrun, Rabbi as'luka khayra mâ fî hadhhi l-laylati wa khayra mâ baʻdahâ, wa a'ūdhu bika min sharri hadhhi l-laylati wa sahrri mâ baʻdahâ, Rabbi a'ūdhu bika min l-kasali wa sū' l-kibari, Rabbi a'ūdhu bika min ʻadhâbin fî n-nâri, wa ʻadhâbin fî l-qabri.*

Lit. The night has fallen, and sovereignty belongs to Allah and all Gratitude be to Allah. There is no god worthy of worship except for Allah, alone, without an associate. To Him belongs sovereignty and to Him belongs gratitude and he has power over everything. My Lord! I ask You for the good of this night and the good of the nights that follow it, and I seek refuge in You from its evil and the evil of the nights that follow it. My Lord! I take refuge in You from laziness and incapacitating old age. My Lord! I take refuge in You from torment in Hell and torment in the grave]. When he rises in the morning he says:

أَصْبَحْنَا وَأَصْبَحَ المُلْكُ لِلهِ

[a<u>s</u>ba<u>h</u>nâ wa a<u>s</u>ba<u>h</u>a l-mulku li Allahi.

Lit. We have awoken, and sovereignty belongs to Allah]'. Muslim (no. 2723).

47. Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) used to teach his Companions: **'When one of you rises in the morning he should say:**

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ

[*Allahumma bika a<u>s</u>ba<u>h</u>nâ, wa bika amsaynâ, wa bika na<u>h</u>yâ, wa bika namūtu, wa ilâyka n-nushūru.*

Lit. O Allah! By You we rise in the morning and by You the night falls, by You we live and by You we die and [our] resurrection is to You] **and at nightfall he should say:**

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ

[*Allahumma bika amsaynâ, wa bika a<u>s</u>ba<u>h</u>nâ, wa bika na<u>h</u>yâ, wa bika namūtu, wa ilâyka l-ma<u>s</u>îru.*

Lit. O Allah! By You the night falls and by You we rise in the morning, by You we live and by You we die and [our] return is to You]'. Abu Dawoud (no.

5068) and Ibn Mâjah (no. 3968).

48. Abu Hurayrah (ﷺ) narrated that Abu Bakr as-Siddîq (ﷺ) said: 'Messenger of Allah! Command me with certain words I say when I rise in the morning and at nightfall'. He said: **'Say:**

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، عَالِمَ الغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وشِرْكِهِ

[*Allahumma Fâtira s-samâwâti wa l-ardi, 'Âlilma l-ghaybi wa sh-shahâdati, Rabba kulli shay'in wa Malîkahu, ashhadu an lâ ilâh illâ anta, a'ūdhu bika min sharri nafsî wa sharri sh-shaytâni wa shirkihi.*

Lit. O Allah! Originator of the heavens and the Earth, Knower of the unseen and the seen, Lord of everything and its King, I bear witness that there is no god but You. I seek refuge in You from the evil of myself and the evil of Satan and the association [with You] that he calls for]'. In another narration [the following is added]:

وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءاً، أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

[...*wa an aqtarifa 'alâ nafsî sū'an, aw ajurrahu ilâ muslimin.*

Lit. ...and to inflict harm on myself or cause it to a Muslim]'. He said: **'Say them when you rise in the morning, at nightfall and when you go to bed'**. at-Tirmidhî (no. 3392 and 3929) and Abu Dawoud (no. 5067 and 5083).

49. Ibn 'Umar, may Allah be pleased with him and his father, said: 'The Messenger of Allah (ﷺ) used to persist in saying these supplications when rising in the morning or at nightfall:

اللَّهُمَّ إِنِّي أَسْأَلُكَ العَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ العَفْوَ وَالعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

[*Allahumma innî as'aluka l-'âfiyata fî d-dunyâ wa l-ākhirati, Allahumma innî as'aluka l-'afwa wa l-'âfiyata fî dînî wa dunyâya wa ahlî wa mâlî, Allahumma s-tur 'awrâtî, wa āmin raw'âtî, Allahumma h-faznî min bayni yadayya, wa min khalfî, wa 'an yamînî wa 'an shimâlî, wa mîn fawqî,*

wa a'ūdhu bi 'Azamatika an ughtâla min tahtî.

Lit. O Allah! I ask you for forgiveness and well-being in this life and the next. O Allah! I ask You for forgiveness and well-being when it comes to my religious and worldly affairs and my family and wealth. O Allah! Cloak my frailties and soothe my alarm. O Allah! Protect me from my front, from my back, from my right, from my left, from above of me and I seek refuge in Your Greatness lest I be swallowed [by Earth] from underneath]'. Abu Dawoud (no. 5074) and Ibn Mâjah (no. 3871).

50. Abu 'Aiyâsh az-Zurraqî (ﷺ) said that the Messenger of Allah (ﷺ) said: **'Whoever says when rising in the morning:**

لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[*lâ ilâha illâ Allahu wahdahu lâ sharîka lahu, lahu l-mulku wa lahu l-hamdu, wahuwa 'alâ kulli shay'in qadîrun*.

Lit. There is no god worthy of worship except for Allah, alone without an associate. To Him belongs sovereignty and gratitude. He has power

over everything] **will get a reward equal to** [that of] **manumitting a son of Isma'îl; one hundred** *hasanahs* **will be recorded for him; one hundred** *sayyi'ahs* **will be struck off; he will be elevated ten grades** [in Paradise]**; and it will be a shield for him from the devil until nightfall. If he says it at nightfall, the same will be** [applied] **to him until he rises up in the** [next] **morning'**. Abu Dawoud (no. 5077) and Ibn Mâjah (no. 3867).

51. Juwayriyah[31], may Allah bepleased with her, narrated that the Prophet (ﷺ) went out from her chamber early after he had prayed al-fajr while she was in her place of prayer. Then he returned upon the forenoon while she was [still] sitting and said: **'Are you still in the same state on which I left you?'** She said: 'Yes'. The Prophet (ﷺ) said: **'After I left you, I said four words three times. If they were weighed against what you said since the** [early] **morning they would have overweighed them:**

سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ

31. Juwayriyah bint al-Hârith is one of the much respected wives of the Prophet (ﷺ).

[subhâna Allahi wa bi hamdihi 'adada khalqihi, wa ridhâ Nafsihi, wa zinata 'Arshihi, wa midâda Kalimâtihi.

Lit. Glory be to Allah and in Gratitude to Him, I do glorify Him [on a scale] equal to the number of His creation, His Satisfaction, the weight of His Throne and the extent of His Words]'. Muslim (no. 2726).

52. 'Abdul-Rahmân ibn Abzâ (رضي الله عنه) said: 'The Prophet (ﷺ) used to say when rising in the morning:

أَصْبَحْنَا عَلَى فِطْرَةِ الإِسْلاَمِ، وَعلى كَلِمَةِ الإِخْلاَصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ المُشْرِكِينَ

[asbahnâ 'alâ fitrati l-islâmi, wa 'alâ kalimati l-ikhlâsi, wa 'alâ dîni nabiyyinâ Muhammadin sallâ Allahu 'alayhi was sallama, wa 'alâ millati abînâ Ibrâhîma hanîfan musliman wa mâ kâna min l-mushrikîna.

Lit. We rise up in the morning following the instinct of Islam, the testimony of the oneness of Allah, the [followed] religion of our Messenger, Muhammad

may the peace and blessings of Allah be upon him, and the religion of our forefather Ibrâhîm, who was a Muslim and of true faith and was not of those who associate partners [with Allah]]'. Ahmad (vol.3, p. 407) and Ibn as-Sunnî in *'Amal al-Yawm wa l-Laylah* (no. 34).

53. Umm Salamah, may Allah be pleased with her, narrated that the Prophet (ﷺ) used to say immediately on completion of al-fajr prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً

[*Allahumma innî as'aluka 'ilman nâfi'an, wa rizqan ṯayyiban, wa 'amalan mutaqabbalan.*

Lit. O Allah! I pray to You for useful knowledge, good provision and deeds that are accepted]. Ahmad (vol.6, p. 322) and Ibn Mâjah (no. 925).

Supplications before Going to Sleep

54. 'Âishah, may Allah be pleased with her, narrated: 'When in bed [before going to sleep] the Prophet (ﷺ) used to cup the palms of his hands, blow in them and read: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾, ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ and ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾[32], then rub whatever area of his body he could reach, starting with his head, face and the front of his body. He did this three times'. al-Bukhârî (no. 5017).

55. Abu Hurayrah (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) deputed me to look after *zakat-ul-fitr*. A comer arrived and started lifting up handfuls of the food stock [stealthily]. I seized him and said: 'I will definitely take you to the Messenger of Allah (ﷺ)!' He said: 'I am needy. I have many dependents on me. I am in great need.' Then I released him. In the morning Allah's Messenger (ﷺ) asked me: **'What did your captive do yesterday?'** I said: 'Messenger of Allah, he complained of his dire need and many dependents. I felt for him

32. That is, the last three *surahs* of the Qur'an, namely: *al-Ikhlâs*, *al-Falaq* and *an-Nâs*.

and released him'. He said: **'He lied to you and he will come back!'** I knew that he would come because the Messenger of Allah (ﷺ) said he would. I caught sight of him when he started lifting up handfuls of the food stock [stealthily]. I seized him and said: 'I will definitely take you to Allah's Messenger (ﷺ)'. He said: 'Let go of me! I am needy. I have many dependents. I will not return'. I had mercy on him and released him. In the morning Allah's Messenger (ﷺ) asked me: **'What did your captive do yesterday?'** I said: 'Messenger of Allah, he complained of his dire need and many dependents. I felt for him and released him'. He said: **'He lied to you and he will come back!'** I caught sight of him a third time when he started lifting up handfuls of the food stock [stealthily]. I seized him and said: 'I will definitely take you to Allah's Messenger (ﷺ). This is the third time you said I would not come back and you did'. He said: 'Let me teach you some words with which Allah will benefit you'. I said: 'What are they?' He said: 'When you go to your bed, read âyatu l-Kursî

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ... ﴾[33] until you finish the whole *âyah*. Allah will protect you and no devil will come near you until the morning'. Then I let go of him. In the morning Allah's Messenger (ﷺ) asked me: **'What did your captive do yesterday?'** I said: 'Messenger of Allah, he taught me some words with which, he claimed, Allah will benefit me, so I let him go'. He said: **'What are they?'** I said: 'He said to me: 'When you go to your bed, read âyatu l-Kursî ﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ... ﴾ until you finish the whole *âyah*'. He also said: 'Allah will protect you and no devil will come near you until the morning'. [A sub-narrator said: They [i.e. the Companions of the Messenger (ﷺ)] were very keen on doing good deeds]. The Messenger (ﷺ) said: **'Indeed he told you the truth, although he is an absolute liar. Do you know whom you were talking to these three nights, Abu Hurayrah?'** I said: 'No!' He said: **'It was a devil'**. al-Bukhârî (no. 2311).

56. 'Abdullah ibn Mas'ūd (ﷺ) said that the

33. *Âyah* no. 255 of sûratu l-Baqarah.

Messenger of Allah (ﷺ) said: **'Whoever reads the last two *âyahs* of sūratu l-Baqarah[34] at night, they will be sufficient for him'**. al-Bukhârî (no. 5009) and Muslim (no. 808).

57. Hudhayfah ibn al-Yamân, may Allah be pleased with him and his father, said: 'The Messenger (ﷺ) used to say when in bed:

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

[*bismika Allahumma amūtu wa ahyâ.*

Lit. By Your Name, O Allah, I pass away and come back to life], and when he gets up he says:

الحَمْدُ لله الَّذي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْه النُّشُورُ

[*al-hamdu li Allahi l-ladhî ahyânâ ba'da mâ amâtanâ wa ilâyhi n-nushûru.*

Lit. Gratitude be to Allah Who revived us after He had taken our souls and to Him shall we rise after death]'. al-Bukhârî (no. 6312).

58. al-Barâ' ibn 'Âzib, may Allah be pleased with him and his father, said that the Prophet (ﷺ)

34. *Âyahs* 285 and 286 of *surah* 2 of the Glorious Qur'an.

said: **'When you want to go to bed perform *wuḏū'* in the same way as you would for prayer, then lie on your right side and say:**

اللّٰهُمَّ إِنّي أَسْلَمْتُ نَفْسي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لا مَلْجَأَ وَلاَ مَنجا منكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

[*Allahumma innî aslamtu nafsî ilayka wa wajjahtu wajhî ilayka, wa fawwaḏtu amrî ilayka, wa alja'tu ẕahrî ilayka, raghbatan wa rahbatan ilayka, lâ malja'a wa lâ manjâ minka illâ ilayka, āmantu bi kitâbika l-ladhî anzalta, wa bi nabiyyika l-ladhî arsalta.*

Lit. O Allah! I have submitted my soul to You and directed my face towards You, and I have entrusted You with [all] my affairs, and I have depended on You [with all my affairs], expecting Your favour and dreading Your punishment. There is no fleeing or refuge from You except to You. I believe in the Book you have revealed and the Prophet you have

sent[35]]. **If you die that night, you will die in** [a the state of] ***fitrah***[36]**. Make them the last thing you say'**. He [al-Barâ'] said: 'I repeated them to learn them by heart and said: 'I believe in the Messenger You have sent''. He said: **'No!** [you should say] **… and in the Prophet You have sent'**. al-Bukhârî (no. 6311) and Muslim (no. 2710).

59. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'When one of you goes to bed he should rub against** [the surface] **of his bed with the inside of his waist sheet**[37]**,** [especially] **as he does not know what succeeded him to it, and then he should say:**

بِاسْمِكَ رَبِّي وَضَعْتُ جَنبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

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35. The Glorious Qur'an and Messenger Muhammad (ﷺ), respectively.

36. The innate religion in which each and every person is born believing in, i.e. Islam.

37. In those days, one of their day-to-day costumes is the *izâr* and the *ridâ'*, just like the upper and lower parts of *al-ihrâm* that we wear during hajj.

[*bismika Rabbî wada'tu janbî, wa bika arfa'uhu, in amsakta nafsî farhamhâ, wa in arsaltahâ fahfazhâ bi mâ tahfazu bihi 'ibâdaka s-sâlihîna.*

Lit. By Your Name, O Allah, I lie on my side and by You I raise it. If You take my soul, have mercy on it, and if You release it, protect it as You protect Your righteous servants]'. al-Bukhârî (no. 6320) and Muslim (no. 2714).

60. 'Ali (ﷺ) narrated that: 'Fâtimah, may Allah be pleased with her, came to the Prophet (ﷺ) asking him for a servant. He said: **'Should I not tell you about something that is better than it. When you go to bed, glorify Allah** [i.e. say: *subhâna Allahi*] **thirty-three times, thank Allah** [i.e. say: *al-hamdu li Allahi*] **thirty-three times, exalt Allah** [i.e. say *Allahu akbaru*. Lit. Allah is the Greatest] **thirty-four times'**. ['Ali (ﷺ) said] Never did I give them up after that. They said: 'Not even on the night of Siffîn[38]'. He said: 'Not even on the night of Siffîn'. al-Bukhârî (no. 5362) and Muslim (no. 2727).

38. Siffîn is a name of a battle.

61. al-Barâ' ibn 'Âzib, may Allah be pleased with him and his father, said: 'When the Messenger (ﷺ) wanted to sleep he used to put [the palm of] his hand under his right cheek and say:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

[*Allahumma qinî 'adhâbaka yawma tab'athu 'ibâdaka.*

Lit. O Allah! Safeguard me against Your punishment on the day in which You resurrect Your servants]'. al-Bukhârî in *al-Adabu l-Mufrad* (no. 1215).

62. Anas ibn Mâlik (ﷺ) narrated that when the Messenger (ﷺ) wanted to sleep he used to say:

الحَمْدُ لله الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لا كَافِيَ لَهُ وَلا مُؤْوِي

[*al-hamdu li Allahi l-ladhî at'amanâ wa saqânâ, wa kafânâ wa āwânâ, fa kam mimman lâ kâfiya lahu wa lâ mu'wî.*

Lit. Gratitude be to Allah who fed us and gave us drink, [protected and] fulfilled us and housed us. Great in number are those who have no provider or protector]. Muslim (no. 2715).

63. It is reported that Ibn ‘Umar, may Allah be pleased with him and his father, bade a man to say when ready to sleep:

اللّٰهُمَّ خَلَقْتَ نَفْسِي، وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللّٰهُمَّ أَسْأَلُكَ العَافِيَةَ

[*Allahumma khlaqta nafsî, wa anta tawaffâhâ, laka mamâtuhâ wa ma<u>h</u>yâhâ, in a<u>h</u>yaytahâ fa<u>h</u>-fa<u>z</u>hâ, wa in amattahâ fa gh-fir lahâ, Allahumma as'aluka l-‘âfiyah.*

Lit. O Allah! You have created my soul and You take it. For You is its death and life. If You keep it alive, protect it. If You take it, forgive it. O Allah! I ask You for safety [from all that is evil]]. A man asked him: ‘Did you hear this from ‘Umar?’ He said: ‘From that who is better than ‘Umar, the Messenger of Allah (ﷺ)’. Muslim (no. 2712).

64. Abu Hurayrah (ﷺ) narrated: ‘The Messenger of Allah (ﷺ) used to bid us when we went to sleep to say:

اللّٰهُمَّ رَبَّ السَّمٰوَاتِ، وَرَبَّ الأَرْضِ، وَرَبَّ العَرْشِ العَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، اللّٰهُمَّ

أَنتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ البَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الفَقْرِ

[*Allahumma Rabba s-samâwâti, wa Rabba l-ar<u>d</u>i, waRabbal-'Arshil-'A<u>z</u>îmi, RabbanâwaRabbakulli shay'in, Fâliqa l-<u>h</u>abbi wa n-nawâ, wa Munazzila t-tawrâti wa l-injîli wa l-furqâni, a'ūdhu bika min sharri kulli dâbbatin Anta ākhidhun bi nâ<u>s</u>iyatihâ, Allahumma Anta l-Awwal fa laysa qablaka shay'un, wa anta l-Ākhiru fa laysa ba'daka shay'un, wa anta <u>z</u>-<u>Z</u>âhiru fa laysa fawqaka shay'un, wa anta l-Bâ<u>t</u>inu fa laysa dunaka shay'un, iq<u>d</u>i 'anna d-dayna, wa agh-ninâ min l-faqri*.

Lit. O Allah! Lord of the heavens, the Earth, and the Great Throne. Our Lord and the Lord of everything. Splitter of the seed and the date stone. Revealer of the Tawrah [the Torah], the Injîl [the Gospel] and the Furqân [the Qur'an]. I seek refuge in You from the evil of every creature You wield control over. You are the First, nothing is before You. You are the Last, nothing is after You. You are the Obvious, nothing is more obvious than

You. You are the Near, nothing is nearer than You. Settle our debts for us and spare us from poverty]'. Muslim (no. 2713).

What to Say
When Waking up during One's Sleep

65. 'Ubâdah ibn s-Sâmit (ﷺ) said that the Prophet (ﷺ) said: **'Whoever wakes up at night and says:**

لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الحَمْدُ للهِ، وسُبْحَانَ اللهِ، ولا إِلَهَ إِلا اللهُ، وَاللهُ أَكْبَرُ، ولا حَوْلَ وَلا قُوَّةَ إِلا بِاللهِ

[*lâ ilâhâ illâ Allahu wahdahu lâ sharîka lahu, lahu l-mulku wa lahu l-hamdu, wa huwa 'alâ kulli shay'in qadîrun, al-hamdu li Allahi, wa subhâna Allahi, wa lâ ilâha illâ Allahu, wa Allahu akbaru, wa lâ hawla wa lâ quwwata illâ bi Allahi.*

Lit. There is no god worthy of worship except for Allah, alone without an associate. To Him belongs sovereignty and gratitude. He has power over everything. Gratitude be to Allah. Glorified be Allah. There is no god worthy of worship except for Allah. There is no ability or power except by Allah]**, then says:**

اللَّهُمَّ اغْفِرْ لِي

Allahumma gh-fir lî

Lit. O Allah! Forgive me] **or if he supplicates, he will be responded to. If he performs *wu<u>dh</u>û'*, his prayer will be accepted'**. al-Bukhârî (no. 1154).

66. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'The devil ties three knots on the scruff of the neck of each of you during his sleep. Then he hits on each knot saying: 'The night is long. Sleep!' If he wakes up and mentions Allah, a knot will be undone. If he performs *wu<u>dh</u>û'*, a knot will be undone. If he prays, all the knots will be undone. Then he rises up in the morning energised and in a good mood. If not, he would rise up in the morning in a bad mood and feeling sluggish'**. al-Bukhârî (no. 6408) and Muslim (no. 2689).

67. Abu Hurayrah (ﷺ) said that the Prophet (ﷺ) said: **'If one of you wakes up** [during his sleep], **then he should say:**

الحَمْدُ للهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ

[*al-hamdu li Allahi l-ladhî ‘âfânî fî jasadî, wa radda ‘alayya rûhî, wa adhina lî bi dhikrihi.*

Lit. Gratitude be to Allah, Who saved my body, returned my soul to me and allowed me to mention Him]’. at-Tirmidhî (no. 3377).

What to Say When Waking up Suddenly during the Night

68. ‘Abdullah ibn ‘Amr, may Allah be pleased with him and his father, said that the Messenger of Allah (ﷺ) said: **‘If one of you wakes up suddenly during the night, he should say:**

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

[*a'ūdhu bi Kalimâti Allahi t-Tâmmati min gha<u>d</u>abihi wa ‘iqâbihi, wa sharri ‘ibâdihi, wa min hamazâti sh-shayâ<u>t</u>îni wa an ya<u>h</u>dhurūn.*

Lit. I seek refuge in Allah’s Prefect Words from His wrath and retribution, from the evil of His servants and from the whisperings of the devils and that they should make themselves present to me]**.** [If he says so] **they will not harm him’**. Abu Dawoud (no. 3893) and at-Tirmidhî (no. 3528).

What to Say When Having Pleasant or Unpleasant Dreams

69. Abu Sa'îd al-Khudrî (ﷺ) is reported to having heard the Prophet (ﷺ) say: **'When any of you has a dream he likes,** [he should know that] **it is from Allah, and he should thank Allah**[39] **for it and tell it to the others.** [However] **if he has otherwise** [i.e.] **a dream that he does not like,** [he should know that] **it is from the devil, then he should seek refuge from its evil and not mention it to anyone.** [If he does so] **it will not harm him'**. al-Bukhârî (no. 6985).

70. Abu Salamah (ﷺ) said: 'I used to have dreams and they made me shiver, until I heard Abu Qatâdah say: 'Me too. I used to have dreams and they made me shiver, until I heard the Prophet (ﷺ) say: **'A good dream is from Allah. When one of you sees what he likes, then he should only tell it to those close to him.** [However] **if he sees what he does not like, then he should seek refuge in Allah from its evil and the evil of the devil, spit**

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39. That is, say: *al-hamdu li Allahi.*

three times and not talk about it. [If he does so] **it will not harm him'**. al-Bukhârî (no. 7044) and Muslim (no. 2261).

71. Jâbir (ﷺ) reported that the Messenger of Allah (ﷺ) said: **'When one of you has a dream he does not like, then he should spit three times to his left, seek refuge in Allah from the devil thrice[40] and sleep on his other side'**. Muslim (no. 2261).

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40. That is, say أعوذ بالله من الشيطان الرجيم (*a'ūdhu bi Allahi min sh-shaytâni r-rajîmi*. Lit. I seek refuge in Allah from the accursed devil).

What to Say upon Leaving Home

72. Anas ibn Mâlik (ﷺ) reported that the Prophet (ﷺ) said: **'When a man goes out of his house and says:**

بِسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

[*bismi Allahi, tawakkaltu 'alâ Allahi, lâ hawla wa lâ quwwata illâ bi Allahi*

Lit. In the name of Allah. I rely on Allah [in all my affairs]. There is no power or ability except by Allah] **it is said then: 'You have been guided, supported and protected'. Then the devil steps aside** [from his way]**. Another devil says: 'How do you think of a man who has been guided, supported and protected?'** Abu Dawoud (no. 5095) and at-Tirmidhî (no. 3426).

73. Umm Salamah[41], may Allah be pleased with her said: 'Never did the Messenger (ﷺ) ever leave my house without lifting his sight to the sky and saying:

41. A much respected wife of the Prophet (ﷺ).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

[*Allahumma innî a'ūdhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya.*

Lit. O Allah! I seek refuge in You lest I misguide or be misguided, lead astray or be led astray, wrong or be wronged]. Abu Dawoud (no.5094) and Ibn Mâjah (no. 3884).

What to Say upon Entering a House

"…if you enter houses, then greet yourselves[42] with a greeting from Allah, [that is] blessed and good" [24: 61]

74. Jâbir ibn Abdillah (ﷺ) said that he heard the Prophet (ﷺ) say: **'If a man enters his house and mentions Allah upon entering and eating, the devil says[43]: 'There is no sleeping over or dinner for you'. But if he enters without mentioning Allah upon entering, the devil says: 'You have stayed over!', and if he does not mention Allah upon eating, the devil says: 'You have secured** [yourselves] **a sleep over and dinner'**. Muslim (no. 2018).

75. Anas ibn Mâlik (ﷺ) said that the Messenger (ﷺ) said: **'Son! When you enter upon your family extend** [the greeting of] ***salâm*. That will be a blessing for you and for those who live in your house'**. at-Tirmidhî (no. 2698).

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42. That is greet yourselves with: السلام عليكم [*as-salâmu 'alaykum*].

43. Addressing the devils who are with him on that mission.

Supplications for Entering and Leaving the Lavatory

76. Anas (ﷺ) said: 'The Messenger (ﷺ) used to say upon entering the lavatory:

اللَّهُــمَّ إنِّي أَعُوذُ بِكَ مِنَ الخُبُــثِ وَالخَبَــائِثِ

[*Allahumma innî a'ūdhu bika min l-khubthi wa l-khabâ'ithi.*

Lit. O Allah! I seek refuge in You from the male and female devils[44]]'. al-Bukhârî (no. 142) and Muslim (no. 375).

77. 'Âishah, may Allah be pleased with her, said: 'The Prophet (ﷺ) used to say upon leaving the lavatory:

غُفْرَانَكَ

[*ghufrânaka.*

Lit. I ask You for forgiveness]'. Abu Dawoud (no.30) and at-Tirmidhî (no. 7).

44. Or all offensive and wicked things.

Supplications for Performing *Wuḏū'*[45]

78. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'There is no prayer for he who did not perform *wuḏū'*, and there is no *wuḏū'* for he who did not mention Allah's Name for it[46]'**. Abu Dawoud (no.101) and Ibn Mâjah (no. 399).

79. 'Uqbah ibn 'Âmir (ﷺ) said: 'We used to take turns at grazing our camels, and one day my turn came. [After finishing] I herded the camels back to their place at nightfall. Then, I caught up with the Messenger of Allah (ﷺ) while he was talking to a group of people, and saying: **'No Muslim performs *wuḏū'* in its appropriate manner and prays two *rak'ahs* dedicating himself to them, without Paradise being rightfully his'**. I said: 'What great news this is!' On hearing this someone in front of me said: 'What came before it was even greater!' When I looked I saw 'Umar. He said: 'I saw you when you came earlier. ['Umar added]

45. Ritual purification.

46. That is, say بسم الله [*bismi-Allahi*. In the name of Allah].

He said: **‘None of you performs *wudū’* covering the parts he should with water and say:**

أَشْهَدُ أن لاَ إلَهَ إلاَّ الله، وأَنَّ مُحَمَّداً عَبْدُ اللهِ وَرَسُولُهُ

[*ashhadu an lâ ilâha illâ Allahu, wa anna Muhammadan ‘bdu Allahi wa rasūluhu.*

Lit. I bear witness that there is no god worthy of worship except for Allah and that Muhammad is His servant and messenger] **without the eight gates of Paradise opening up for him, to enter through the one he likes’**. Muslim (no. 2340).

Supplications for Heading to the Mosque, Entering and Leaving it

80. Abdullah Ibn ‘Abbâs, may Allah be pleased with him and his father, narrated that the Prophet (ﷺ) went to the prayer saying:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي لِسَانِي نُوراً، وَاجْعَلْ فِي سَمْعِي نُوراً، وَاجْعَلْ فِي بَصَرِي نُوراً، وَاجْعَلْ مِنْ خَلْفِي نُوراً، وَمِنْ أَمَامِي نُوراً، وَاجْعَلْ مِن فَوْقِي نُوراً، وَمِن تَحْتِي نُوراً، اللَّهُمَّ أَعْطِنِي نُوراً

[*Allahumma j-'al fî qalbî nūran, wa fî lisânî nūran, wa j-'al fî sam'î nūran, wa j-'al fî baṣarî nūran, wa j-'al min khlafî nūran, wa min amâmî nūran, wa j-'al min fawqî nūran, wa min taḥtî nūran, Allahumma a'ṭinî nūran.*

Lit. O Allah! Deposit light in my heart, and on my tongue; light in my hearing; light in my sight; light behind me, and in front of me; light above me, and underneath me. O Allah! Give me light]. Muslim (no. 763).

81. Abu Ḥumayd or Abu Usayd, may Allah be pleased with them both, said that the Messenger of Allah (ﷺ) said: **‘Upon entering the mosque, you**

should say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

[*Allahumma f-taḫ lî abwâba raḫmatika.*

Lit. O Allah! Open for me the gates of Your mercy].

Upon coming out, he should say:

اللَّهُمَّ إنِّي أَسْأَلُكَ مِن فَضْلِكَ

[*Allahumma innî as'luka min faḏlika.*

Lit. O Allah! I ask you [to give me] from Your favour]'. Muslim (no. 763).

82. Abdullah ibn 'Amr ibn al-'Âṣ, may Allah be pleased with him and his father, said that the Prophet (ﷺ) used to say upon entering the mosque:

أَعُوذُ بِاللهِ العَظِيمِ وَبِوَجْهِهِ الكَرِيمِ، وَسُلْطَانِهِ القَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

[*a'ūdhu bi Allahi l-'Aẕîmi wa bi Wajhihi al-Karîmi, wa Sulṯânihi l-Qadîmi min ash-shayṯâni r-rajîmi*

I seek refuge in the Almighty Allah, by His Noble Face, by His Eternal Authority from the accursed

devil]. He[47] said: **'If one says this, the devil says: 'He will be saved from me for the rest of the day'**. Abu Dawoud (no. 466).

47. That is the Prophet (ﷺ).

Supplications for *Adhân*[48]

83. Abu Sa'îd al-Khudrî (رضي الله عنه) said: 'I heard the Messenger of Allah (ﷺ) say: **'No jinn, human or anything within the range of the voice of the *mu'adhdhin*[49] hears him without bearing witness to this on the Day of Judgment'**. al-Bukhârî (no. 609).

84. Abu Sa'îd al-Khudrî (رضي الله عنه) said that the Messenger of Allah (ﷺ) said: **'When you hear the call for prayer, say as the *mu'adhdhin* says'**. al-Bukhârî (no. 611) and Muslim (no. 383).

85. 'Umar ibn al-Khattâb (رضي الله عنه) said that the Messenger of Allah (ﷺ) said: **'If the *mu'adhdhin* says:**

اللهُ أَكْبَرُ اللهُ أَكْبَرُ

[*Allahu akbaru, Allahu akbaru.*

Lit. Allah is the Greatest. Allah is the Greatest]**, and one of you says:**

اللهُ أَكْبَرُ اللهُ أَكْبَرُ

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48. Call for prayer.
49. Caller for prayer.

; then he says:

أَشْهَدُ أَن لا إِلَهَ إِلاَّ اللهُ

[*ashhadu an lâ ilâha illâ Allahu.*

Lit. I bear testimony that there is no god worthy of worship except for Allah], **and one of you says:**

أَشْهَدُ أَن لا إِلَهَ إِلاَّ اللهُ

; then he says:

أَشْهَـــدُ أَنَّ مُحَمَّـــداً رَسُولُ اللهِ

[*ashhadu anna Muhammadan rasūlu Allahi.*

Lit. I bear testimony that Muhammad is the Messenger of Allah], **and one of you says:**

أَشْهَـــدُ أَنَّ مُحَمَّـــداً رَسُولُ اللهِ

; then he says:

حَـــيَّ عَلَى الصَّلاَةِ

[*hayya 'alâ s-salâti.*

Lit. Come to the prayer], **and one of you says:**

لاَ حَـــوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

[*lâ hawla wa lâ quwwata illâ bi Allahi.*

Lit. There is no power or ability except by Allah];

then he says:

حَـــيَّ عَلَى الفَــلاَحِ

[*hayya 'alâ l-falâhi.*

Lit. Come to success], **and one of you says:**

لاَ حَــوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

[*lâ hawla wa lâ quwwata illâ bi-Allahi.*

Lit. There is no power or ability except by Allah]; **then he says:**

اللهُ أَكْبَرُ اللهُ أَكْبَرُ

[*Allahu akbaru.*

Lit. Allah is the Greatest], **and one of you says:**

اللهُ أَكْبَرُ اللهُ أَكْبَرُ

; then he says:

اللهُ أَكْبَرُ اللهُ أَكْبَرُ

and one of you says:

اللهُ أَكْبَرُ اللهُ أَكْبَرُ

; then he says:

لاَ إِلَهَ إِلاَّ اللهُ

[*lâ ilâha illâ Allahu.*

Lit. I bear testimony that there is no god worthy of worship except for Allah], **and one of you says:**

لاَ إِلَهَ إِلاَّ اللهُ

from [the bottom of] **his heart, then he will enter Paradise'**. Muslim (no. 385).

86. Abdullah ibn 'Amr ibn al-'Âs, may Allah be pleased with him and his father, said that he heard the Messenger of Allah (ﷺ) say: **'When you hear the *mu'adhdhin* repeat after him, then supplicate for me**[50]**, because whowever supplicates for me once Allah will supplicate for him tenfold. Then ask Allah to grant me *al-wasîlah*. It is a status in Paradise that will be granted only to one servant of Allah. I pray that it will be me. So whoever supplicates for *al-wasîlah* to be granted to me,** [my] **intercession will be his'**. Muslim (no. 384).

87. Sa'd ibn abi Waqqâs (ﷺ) said that the Messenger of Allah (ﷺ) said: **'Whoever, on**

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50. The best way of salâh is the so-called *Ibrâhîmiyyah*. To learn it see *hadith* no. 109.

hearing the *mu'adhdhin* says:

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْـدَهُ لاَ شَرِيكَ لَهُ، وأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللهِ رَبّاً وَبِمُحَمَّدٍ رَسُولاً، وَبِالإِسْـلاَمِ دِينـاً

[*ashhadu an lâ ilâha illâ Allahu wa<u>h</u>dahu lâ sharîka lahu, wa anna Muhammadan 'abduhu wa rasūluhu, ra<u>d</u>itu bi-Allahi Rabban wa bi Muhammadin rasūlan, wa bi l-islâmi dinan.*

Lit. I bear witness that there is no god worthy of worship except for Allah and that Muhammad is His servant and Messenger. I am satisfied with Allah as my Lord, Muhammad as my Messenger and Islam as my religion], **his sins will be forgiven'**. Muslim (no. 386).

88. Jâbir ibn Abdillah, may Allah be pleased with him and his father, reported that the Messenger of Allah (ﷺ) said: **'Whoever, on hearing the call for prayer, says:**

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ القَائِمَةِ آتِ مُحَمَّداً الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقاماً مَحْمُوداً الَّذِي وَعَدْتَهُ

[*Allahumma Rabba hâdhihi d-da'wati t-tâmati wa <u>s</u>-<u>s</u>âlati l-qâ'imati āti Muhammadan l-wasîlata*

wa l-fad̲îlata, wa b-'athhu Allahumma maqâman mahūmdan l-ladhî wa'adtahu.

Lit. O Allah! Lord of this perfect call and of the regularly established prayer [we supplicate to You to] give Muhammad *al-wasîlah* and *al-fad̲hîlah*[51] and resurrect him to the lofty status You have promised him]'. al-Bukhârî (no. 614).

89. Anas ibn Mâlik (ﷺ) said that the Messenger of Allah (ﷺ) said: **'An invocation between the *adhân* and the *iqâmah* will not be rejected'**. Abu Dawoud (no. 521) and at-Tirmidhî (no. 212).

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51. A degree higher than other creatures. It could also mean another status or an explanation of *al-wasîlah*.

Supplcations for Commencement of Prayer

90. Abu Hurayrah (ﷺ) said: 'The Messenger of Allah (ﷺ) used to keep silent for a very short while after commencing the prayer before he recites [al-Fâtihah]. Abu Hurayrah said: 'Most beloved Messenger of Allah! About the pause between *takbîr* and recitation [of al-Fâtihah], what do you say?' He said: **'I say:**

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ

[*Allahumma bâ'id baynî wa bayna khtâyâya kamâ bâ'adta bayna l-mashriqi wa l-maghrib, Allahumma naqqînî min khtâyâya kamâ yunaqqâ th-thawbu l-'abyadu min d-danasi, Allahumma gh-silnî min khtâyâya bi th-thalji wa l-mâ'i wa l-baradi.*

Lit. O Allah! Distance me from my misdeeds as much as you have distanced the West from the East. O Allah! Cleanse me of my misdeeds much like a white garment is cleansed of dirt. O Allah!

Cleanse me of my sins with snow, water and sleet]''. al-Bukhârî (no. 744) and Muslim (no. 598).

91. 'Âishah, may Allah be pleased with her, Abu Sa'îd (ﷺ) and others reported that the Messenger (ﷺ) used to say at the beginning of prayers:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلاَ إِلَهَ غَيْرُكَ

[*subhânaka Allahumma wa bi hamdika, wa tabâraka S-muka, wa ta'âlâ Jadduka, wa lâ ilâha ghayruka.*

Lit. Glorified be You, O Allah! I praise You. Blessed is Your Name and most highly elevated is Your Greatness. There is no god [worthy of worship] but You]. Abu Dawoud (no. 775 and 776).

92. 'Ali ibn Abi Tâlib (ﷺ) reported that the Messenger of Allah (ﷺ) when standing for the prayer used to say:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ، لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ

إِلَهَ إِلاَّ أَنتَ، أَنتَ رَبّي، وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً، إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنتَ، واهْدِنِي لأَحْسَنِ الأَخْلاَقِ، لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنتَ، وَاصْرِفْ عَنّي سَيِّئَهَا لاَ يَصْرِفُ عَنّي سَيِّئَهَا إِلاَّ أَنتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

[*wajjahtu wajhia li l-adhî fatara s-samâwâti wa l-arda hanîfan wa mâ ana mina l-mushrikîna, inna slalâtî wa nusukî wa mâhyâya wa mamâtî li Allahi Rabbi l-'âlamîna, lâ sharîka lahu wa bi dhâlika umirtu wa ana min l-muslimîna, Allahumma anta l-Maliku lâ ilâha illâ anta, anta Rabbî, wa ana 'abduka zalamtu nafsî wa '-taraftu bi dhanbî fa gh-fir lî dhunūbî jamî'an, innahu lâ yaghfiru dh-dhnūba illâ anta, wa h-dinî li ahsani l-akhlâqi, lâ yahdî li ahsanihâ illâ anta, wa s-rif 'annî sayyi'ahâ lâ yasrifu 'annî sayy'ahâ illâ anta, labbayka wa sa'adayka, wa l-khayru kulluhu fî Yadayka, wa sh-sharru laysa ilayka, ana bika wa ilayka, tabârakta wa ta'âlayta, astaghfiruka wa atūbu ilayka.*

Lit. I turn may face to He Who started the creation

of the heavens and the Earth [being] inclined to the [right] religion and not being one of the disbelievers. Indeed, my prayer, worship, and death belong to Allah, there is no associating with him. With this I have been bade and I am one of the Muslims. O Allah! You are the King, there is no god [worthy of worship] but You. You are my Lord and I am Your servant. I have transgressed against myself and confessed my misdeeds. Forgive all my misdeeds, no one forgives misdeeds but You. Guide me to the best of manners, no one guides to them but You. Drive bad manners away from me, no one drives them away but You. I hold fast to worshipping You, which immensely helped me [and pleased me]. All that is good is in Your Hands. Evil is not [to be ascribed] to You. My success is from You and I turn to You [in all my affairs]. Glorified and exalted You are. I ask You for forgiveness and turn in repentance to You]. Muslim (no. 771).

93. 'Âishah, may Allah be pleased with her, said: 'The Messenger of Allah (ﷺ) used to say when commencing prayer during the night:

اللَّهُمَّ رَبَّ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالأَرْضِ،

عَالِمَ الغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

[*Allahumma Rabba jibrâ'îla wa mikâ'îla wa isrâfîla, Fâ<u>t</u>ira s-samâwâti wa l-ar<u>d</u>i, 'Âlima l-ghaybi wa sh-shahâdati, anta ta<u>h</u>kumu bayna 'ibâdika fî mâ kânū fîhi yakhtalifūna, ihdinî limâ kh-tulifa fîhi min l-<u>h</u>aqqi bi idhnika, innaka tahdî man tashâ'u ilâ <u>s</u>irâ<u>t</u>in mustaqîmin.*

Lit. O Allah Lord of Jibrâ'îl, Mikâ'îl and Isrâfîl, Starter of the creation of the heavens and the Earth, Knower of the unseen and the seen. You judge between Your servants in what they are in dispute over. Guide me, with Your favour, to the truth of that which they are in dispute over. You guide whoever You want to a straight path]. Muslim (no. 770).

94. Ibn 'Abbâs, may Allah be pleased with him and his father, said: 'The Messenger used to say, when rising from sleep to perform prayer during the night:

اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَن فِيهِنَّ، وَلَكَ

الحَمْدُ، لَكَ مُلْكُ السّمَوَاتِ وَالأَرْضِ وَمَن فِيهِنّ، وَلَكَ الحمْدُ، أَنْتَ نُورُ السّمَوَاتِ وَالأَرْضِ، وَلَكَ الحَمْدُ، أَنْتَ مَلِكُ السّمَوَاتِ وَالأَرْضِ، وَلَكَ الحَمْدُ أَنْتَ الحَقُّ، وَوَعْدُكَ الحقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالنّارُ حَقٌّ، وَالنّبِيُّونَ حَقٌّ، وَمُحَمّدٌ ﷺ حَقٌّ، وَالسّاعَةُ حَقٌّ، اللّهُمّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدّمْتُ وَمَا أَخّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنتُ، أَنْتَ المقَدّمُ وَأَنْتَ المؤَخّرُ، لاَ إِلَهَ إِلاّ أَنْتَ

[*Allahumma laka l-hamdu, anta Qayyimu s-samâwâti wa l-ardi wa man fî hinnna, wa laka l-hamdu, laka mulku s-samâwâti wa l-ardi wa man fîhinnna, wa laka l-hamdu, anta Nūru s-samâwâti wa l-ardi, wa laka l-hamdu, anta Maliku s-samâwâti wa l-ardi, wa laka l-hamdu anta l-Haqqu, wa wa'duka l-haqqu, wa liqâ'uka haqqun, wa Qawluka haqqun,wa l-jannatu haqqun, wa n-nâru haqqun, wa n-nabiyûna haqqun, wa Muhammadun salla Allahu 'alayhi wa sallama haqqun, wa s-sâ'atu haqqun, Allahumma laka aslamtu, wa bika āmantu, wa 'alayka tawakkaltu, wa ilayka anabtu, wa bika khâsamtu, wa ilayka hâkamtu, fa gh-fir lî mâ qaddamtu wa mâ akhkhartu wa mâ asrartu*

wa mâ a'lantu, anta l-Muqaddimu wa anta l-Mu'akhkhiru, lâ ilâhâ illâ anta.

Lit. O Allah! Gratitude is to You. You are the Guardian of the heavens and the Earth and what is therein. Gratitude be to You. To You belongs the dominion of the heavens and the Earth and what is therein. Gratitude be to You. You are the Light of the heavens and the Earth. Gratitude be to You. You are the King of the heavens and the Earth. Gratitude be to You. You are the True. Your promise is true. Your meeting is true. Your Saying is true. Paradise is true. Hellfire is true. The Messengers are true.

Muhammad (ﷺ) is true. The Hour is true. O Allah! For You I submit. In You I believe. On You I rely. To You I refer. By You I dispute. In accordance with You I judge. So forgive me all what I did in my life, what is private and what is public. You are the Advancer and the Deferrer. There is no god but You]'. al-Bukhârî (no. 1120) and Muslim (no. 769).

Supplications for *Rukū'* (bowing), Standing Straight after it, *Sujūd* (prostration) and the Sitting between the Two Prostrations

95. Hudhayfah (ﷺ) said: 'One night, I prayed with the Prophet (ﷺ). He commenced his prayer with *al-Baqarah*, and I said [to myself] he will bow at the one hundredth *âyah*, but he went on. I said [to myself] he will bow at the end of the *surah,* but he went on. Then he started with *al-Nisâ'* and finished it. Then he started with *āl 'Imrân* and finished it. He was reading without a pause. Whenever he recited an *âyah* containing glorification of Allah, he would glorify Allah [say: *subhâna Allahi*]. Whenever he recited an *âyah* containing a matter to be asked of Allah, he would supplicate to Allah. Whenever he recited an *âyah* about seeking refuge in Allah, he would seek refuge in Allah. Then he would bow and say:

سُبْحَانَ رَبِّيَ العَظِيم

[*subhâna Rabbi l-'Azîmi.*

Lit. Glorified He is my Great Lord]. He remained bowing for almost as long a period of time as he spent reciting. Then [after straightening himself

from bowing] he said:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

[*sami'a Allahu li man hamidahu*. Lit. Allah hears those who thank Him].

He remained standing for almost as long a period of time as he spent bowing. Then he prostrated and said:

سُبْحَانَ رَبِّيَ الأَعْلَى

[*subhâna Rabbi l-A'lâ*.

Lit. Glorified He is my Most High Lord]. The period of his prostration was almost as long the period of time he spent reciting'. Muslim (no. 772).

96. 'Ali ibn Abi Tâlib (ﷺ) reported in a long *hadith* that: 'The Messenger of Allah (ﷺ) used to say when bowing:

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي

[*Allahumma laka raka'tu, wabika āmantu, wa laka aslamtu, khasha'a laka sam'î wa basarî wa mukhkhî wa 'azmî wa 'asabî*.

Lit. O Allah! To You I bow. In You I believe. For You I have submitted. To You are humbled my hearing, sight, mind, bones and nerves]. When he straightened himself he said:

اللّٰهُمَّ رَبَّنَا لَكَ الحَمْدُ مِلْءَ السَّمٰوَاتِ، وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

[*Allahumma Rabbanâ laka l-hamdu mil'a s-samâwâti, wa mil'a l-ardi, wa mil'a mâ baynahumâ, wa mil'a mâ shi'ta min shay'in ba'du.*

Lit. O Allah! To You is gratitude that fills the heavens, fills the Earth, fills what is between them and fills everything that You will besides them]. When he prostrated himself he said:

اللّٰهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الخَالِقِينَ

[*Allahumma laka sajadtu, wabika āmantu, wa laka aslamtu, sajada wajhî li l-ladhî khlaqahu wa sawwarahu wa shaqqa sam'ahu wa basarahu, tabâraka Allahu ahsanu l-khâliqîna.*

Lit. O Allah! To You I prostrate. In You I believe.

For You I have submitted. My face is prostrated to the One Who created and fashioned it and made its hearing and sight. Glorified be Allah the best Creator]'. Muslim (no. 771).

97. 'Âishah, may Allah be pleased with her, reported: 'That the Messenger of Allah (ﷺ) used to say when bowing and prostrating:

سُبُّوحٌ قُدُّوسٌ رَبُّ الملَائِكَةِ وَالرُّوحِ

[*Subbūhun Quddūsun Rabbu l-malâ'ikatî wa r-rūhi*.

Lit. Glorified and Exalted is the Lord of the angels and *ar-Rūh*[52]]'. Muslim (no. 487).

98. 'Âishah, may Allah be pleased with her, said: 'The Prophet (ﷺ), when bowing and prostrating, used to often say:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

[*subhânaka Allahumma Rabbanâ wa bi hamdika, Allahumma gh-fir lî*.

Lit. Glorified be You, O Allah, our Lord, I praise You. O Allah! Forgive me]. Implementing the

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52. It means the angel Jibrîl (Gabriel).

Qur’an[1]’. al-Bukhârî (no. 794) and Muslim (no. 484).

99. ‘Awf ibn Mâlik al-Ahja‘i (ﷺ) said: ‘One night, I prayed with the Messenger of Allah (ﷺ). He recited *al-Baqarah*. Whenever he recited an *âyah* of mercy, he paused and asked for it. Whenever he recited an *âyah* of punishment, he paused and sought refuge in Allah from it. Then he bowed for almost as long a period of time as he spent reciting. He said during bowing:

سُبْحَانَ ذِي الجَبَرُوتِ وَالمَلَكُوتِ وَالكِبْرِيَاءِ وَالعَظَمَةِ

[*subhâna dhî l-Jabarūti wa l-Malakūti wa l-Kibriyâ’i wa l-’Azamah*

Lit. Glorified be He the Owner of Might, Sovereignty, Pride, and Greatness]. Then he prostrated for almost as long a period of time as he spent reciting. He said during prostrating the same as he said during bowing. Then he stood and recited *āl ‘Imrân*, and

53. Working by the *âyah*: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [110:3], meaning: “Then exalt your Lord in praises and ask forgiveness of Him. Indeed, He is ever accepting of repentance”.

after that he read *surah* by *surah'*. Abu Dawoud (no. 873) and al-Nasâ'î (no. 1049).

100. Abu Hurayrah (ﷺ) said that the Messenger of Allah (ﷺ) said: **'When the imam straightens himself** [from bowing] **and says:**

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

[*sami'a Allahu li man hamidahu.*
Lit. Allah Hears those who thank Him]**, say:**

اللّٰهُمَّ رَبَّنَا لَكَ الحَمْدُ

[*Allahumma Rabbanâ laka l-hamdu.*
Lit. O Allah! Our Lord, we thank You]'**, because whoever's utterance** [of these words] **coincides with that of the angels', all his past sins will be forgiven'**.

Also both al-Bukhâri and Muslim document another authentic variation of it:

اللّٰهُمَّ رَبَّنَا ولَكَ الحَمْدُ

[*Allahumma Rabbanâ wa laka l-hamdu.*
Lit. O Allah! Our Lord, *and* we thank You]'. al-Bukhârî (no. 795 and 796) and Muslim (no. 409).

101. Abu Sa'îd al-Khudrî (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) used to say when lifting his head up from bowing:

رَبَّنَا لَكَ الحَمْدُ مِلءَ السَّمَوَاتِ وَالأَرْضِ، وَمِلْءَ مَا شِئْتَ مِن شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالمــَجْدِ، أَحَقُّ مَا قَالَ العَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ

[*Rabbanâ laka l-hamdu mil'a s-samâwâti wa l-ardi, wa mil'a mâ shi'ta min shay'in ba'du, ahla th-thâna'i wa l-majdi, ahaqqu mâ qâla l-'abdu, wa kullunâ laka 'abdun, Allahumma lâ mâni'a limâ a'tayta, wa lâ mu'tiya limâ mana'ta, wa lâ yanfa'u dha l-jaddi minka l-jaddu.*

Lit. Our Lord! To You is gratitude that fills the heavens and the Earth and anything You will besides them. You are the Rightful Owner of praise and gratitude. The most truthful thing that a servant could say, and we are all servants to You: 'O Allah! There is no withholder to what You have given and no giver to what You have withheld. That who is privileged his privilege is to no avail to him when it comes to You']'. Muslim (no. 477).

102. Rifâ'ah ibn Râfi' az-Zuraqî (ﷺ) said: 'One day, we were praying behind the Messenger (ﷺ). When he lifted his head from bowing he said:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

[*sami'a Allahu li man hamidahu.*

Lit. Allah hears those who thank Him] and a man behind him said:

رَبَّنَا وَلَكَ الحَمْدُ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ

[*Rabbanâ wa laka l-hamdu hamdan kathîran tayyiban mubârakan fîhi.*

Lit. Our Lord! Gratitude be Yours. Gratitude that is plentiful, good, and blessed]. When he finished the prayer he said: **'Who is the sayer?'** He said: 'I am'. He said: **'I saw something and thirty angels in a flurry as to who writes it up first'**. al-Bukhârî (no. 799).

103. Abu Hurayrah (ﷺ) said that Messenger of Allah (ﷺ) said: **'A servant is never closer to his Lord than while prostrating. So supplicate in abundance to Him'**. Muslim (no. 482).

104. Abu Hurayrah (ﷺ) said: 'The Messenger of

Allah (ﷺ) used to say while prostrating:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجِلَّهُ، أَوَّلَهُ وَآخِرَهُ، وَعَلاَنِيَتَهُ وَسِـــرَّهُ

[*Allahumma gh-fir lî dhanbî kullahu, diqqahu wa jillahu, awwalahu wa ākhirahu, wa 'alâniyatahu wa sirrahu.*

Lit. O Allah! Forgive me all my sins: minor and major, first and last, and private and public]'. Muslim (no. 482).

105. 'Âishah, may Allah be pleased with her, said: 'One night, I missed the Messenger of Allah (ﷺ) in bed. I groped to find him and my hand caught the sole of his foot while he was in the praying place. His feet were erect[54] and he was saying:

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

[*Allahumma a'ūdhu bi Riḏâka min Sakhaṯika, wa bi mu'âfâtika min 'uqūbatika, a'ūdhu bika minka*

54. That is, he was prostrating.

lâ uhsî thanâ'an 'alayka, anta kamâ athnayta 'alâ Nafsika.

Lit. O Allah! I seek refuge in Your Pleasure from Your Wrath and in Your mercy from Your punishment. I seek refuge in You from You. I am not able to recount Your praises. You are as You praised Yourself]'. Muslim (no. 486).

106. Ibn 'Abbâs, may Allah be pleased with him and his father, said: 'The Messenger of Allah (ﷺ) used to say [in the sitting between] the two prostrations:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

[*Allahumma gh-fir lî wa r-hamnî wa 'âfinî wa h-dinî wa r-zuqnî.*

Lit. O Allah! Forgive me, have mercy on me, spare me, guide me and provide for me]'. Abu Dawoud (no. 850) and at-Tirmidhî (no. 284).

107. Hudhayfah (ﷺ) reported that the Messenger of Allah (ﷺ) used to say [in the sitting between] the two prostrations:

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي

[*Rabbi gh-fir lî, Rabbi gh-fir lî*.

Lit. My Lord! Forgive me. My Lord! Forgive me].
Abu Dawoud (no. 874).

What to say at *Tashahhud*[55] and Supplicating for the Messenger

108. Abdullah ibn Mas'ūd (ﷺ) said: 'When praying behind the Prophet (ﷺ), we used to say: 'Assalâm [peace] be upon Jibrîl and Mika'îl. Assalâm be upon such and such a person'. The Messenger of Allah (ﷺ) turned to us and said: **'Allah, exalted He is, is Assalâm. So when one of you prays let him say:**

التَّحيَاتُ لله، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ

[at-tahiyyâtu li Allahi, wa as-salawâtu wa t-tayyibâtu, assalâmu 'alayka ayyuha n-nabyyu wa rahmatu Allahi wa barakâtuhu, as-salâmu 'alaynâ wa 'alâ 'ibâdi Allahi as-sâlihîna.

Lit. Salutations are to Allah and prayers and

55. تشهّد [*tashahhud*] the supplication a Muslim has to say during the sitting after each two *rak'ahs* and the last sitting of the prayer; during which, a Muslim offers his testimony of monotheism, thus the name *tashahhud* which literally means testimony of monotheism.

good deeds [are to Him]. Peace be upon you, O Prophet, and the Mercy of Allah and his Blessings. Peace be upon us and the pious servants of Allah]. **If you say this it will reach every pious servant in the heavens and on Earth. I testify that there is no god worthy of worship except for Allah and Muhammad is His servant and Messenger’**. al-Bukhârî (no. 831) and Muslim (no. 402).

109. Abdul Ra<u>h</u>mân ibn abi Laylâ said: ‘Ka‘b ibn ‘Ujrah (ﷺ) met me and said: ‘Shall I not present you with a gift I heard from the Prophet (ﷺ)’. I said: ‘Yes!’ He said: ‘We asked the Messenger of Allah (ﷺ): ‘Messenger of Allah! In what way can supplicating for blessing and peace upon you and your family be conveyed? Allah has told us how to greet each other’. He said: **‘Say:**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

[*Allahumma <u>s</u>alli ‘alâ Muhammadin wa ‘alâ āli Muhammadin, kamâ <u>s</u>allayta ‘alâ Ibrâhîma*

wa 'alâ āli Ibrâhîma, innaka Hamîdun Majîdun, Allahumma bârik 'alâ Muhammadin wa 'alâ āli Muhammadin, kamâ bârakta 'alâ Ibrâhîma wa 'alâ āli Ibrâhîma, innaka Hamîdun Majîdun.

Lit. O Allah! Descend Your *salâh*[56] on Muhammad and the family of Muhammad as You descended your *salâh* on Ibrâhîm and the family of Ibrâhîm. Indeed, You are the Laudable, the Glorious. O Allah! Bless Muhammad and the family of Muhammad as You blessed Ibrâhîm and the family of Ibrâhîm. Indeed, You are the Laudable, the Glorious]'. al-Bukhârî (no. 3370) and Muslim (no. 406).

110. Abu Humayd as-Sâ'idî (ﷺ) reported that: 'They said: 'Messenger of Allah! In what way can supplicating for blessing and peace for you be conveyed?'. He said: **'Say:**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى

56. *Salâh* on the Messenger (ﷺ) by Allah is praise and acclaim in *al-Mala' al-A'la* (Allah's (ﷻ) Company). *Salâh* on the Messenger (ﷺ) by the angels and the believers is asking that for him from Allah (ﷻ).

إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

[*Allahumma salli 'alâ Muhammadin wa azwâjihi wa dhurriyatihi, kamâ sallayta 'alâ āli Ibrâhîma, wa bârik 'alâ Muhammadin wa azwâjihi wa dhurriyatihi kamâ bârakta 'alâ Ibrâhîma, innaka Hamîdun Majîdun.*

Lit. O Allah! Descend Your *salâh* on Muhammad, his wives and descendants as You descended your *salâh* on Ibrâhîm. O Allah! bless Muhammad, his wives and descendants as You blessed Ibrâhîm. Indeed, You are the Laudable, the Glorious]'. al-Bukhârî (no. 3370) Muslim (no. 406).

Supplications during Prayers and after *Tashahhud*

111. 'Âishah, may Allah be pleased with her, said: 'The Messenger of Allah (ﷺ) used to ask during prayers [saying]:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا، وَفِتْنَةِ المَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ المَأْثَمِ وَالمَغْرَمِ

[*Allaumma innî a'ūdhu bika min 'adhâbi l-qabri, wa a'ūdhu bika min fitnati l-masîhi d-dajjâli, wa a'ūdhu bika min fitnati l-mahyâ, wa fitnati l-mamâti, Allaumma innî a'ūdhu bika min l-ma'thami wa l-maghrami.*

Lit. O Allah! I seek refuge in You from punishment in the grave. I seek refuge in You from the trial of al-Masîhi d-Dajjâl. I seek refuge in You from the trial of life and the trial of death. O Allah! I seek refuge in You from sinning and contracting debt]. A man remarked: 'You do seek refuge from debt?' He said: **'When a man is in debt, he talks and he**

lies and he promises and breaks his promises'. al-Bukhârî (no. 832) and Muslim (no. 589).

112. Abu Bakr as-Siddîq (ﷺ) is reported to have said to the Prophet (ﷺ): 'Teach me an invocation I may ask [Allah] with in my prayers'. He said: **'Say:**

اللّهُمَّ إنّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً، وَلاَ يَغْفِرُ الذُّنُوبَ إلاَّ أَنْتَ فاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ

[*Allahumma innî zalamtu nafsî zulman kathîran, wa lâ yaghfiru dh-dhunūba illâ anta fa gh-fir lî maghfiratan min 'indika wa r-hamnî, innaka anta l-Ghafūru r-Rahîmu*

Lit. O Allah! I have done a gross injustice to myself and no one forgives sins but You. So grant me forgiveness from You. You are the Forgiver the Most Merciful'. al-Bukhârî (no. 834) and Muslim (no. 2705).

113. Abu Hurayrah (ﷺ) said the Messenger of Allah (ﷺ) said: **'When one of you sits through *tashahhud*, he should seek refuge in Allah from four things, saying:**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَـــذَابِ القَبْرِ، وَمِـــنْ فِتْنَــةِ المَحْيَا وَالمَمَاتِ، وَمِـــنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجَّالِ

[*Allahumma innî a'ūdhu bika min 'adhâbi jahannama, wa min 'adhâbi l-qabri, wa min fitnati l-mahyâ wa l-mamâti, wa min sharri fitnati l-masîhi d-dajjâli.*

Lit. O Allah! I seek refuge in You from punishment in Hellfire. I seek refuge in You from the trial of life and death. I seek refuge in You from the evil of the trial of al-Masîh d-Dajjâl]. al-Bukhârî (no. 1377) and Muslim (no. 588).

114. Ali ibn Abi Tâlib (ﷺ) said: 'The last thing the Messenger of Allah (ﷺ) used to say after *tashahhud* and before *taslîm*[57]:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ

[*Allaumma gh-fir lî mâ qaddamtu wa mâ akhkhartu,*

57. That is saying: *as-salamu 'alaykum wa rahmatu Allahi*, i.e. ending up the prayer.

wa mâ asrartu wa mâ a'lantu, wa mâ asraftu, wa mâ anta a'lamu bihi minnî, anta l-Muqaddimu wa anta l-Mu'akhkhiru, lâ ilâha illâ anta.

Lit. O Allah! Forgive me all that I have committed, what is private and what is public, my transgression and what You know that I do not. You are the Advancer and You are the Deferrer. There is no god but You]. Muslim (no. 771).

115. Abu Sâlih related from some of the Companions of the Prophet (ﷺ) that: 'The Prophet (ﷺ) asked a man: **'What do you say during prayer?'** He said: 'I say the supplication of *tashahhud*, then I say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ

[*Allahumma innî as-aluka l-jannata, wa a'ūdhu bika min n-nâri.*

Lit. O Allah! I ask You for Paradise and seek refuge in You from Hell]. Honestly, I cannot make out your murmur or Mu'âdh's murmur'. The Prophet (ﷺ) said: **About this**[58] **we murmur'**. Abu Dawoud

58. That is, asking Allah (ﷻ) for Paradise and seeking refuge in Him from Hell.

(no. 792) and Ibn Mâjah (no. 901).

116. Aṯâ' ibn as-Sâ'ib related from his father (ﷺ) that: 'Ammâr ibn Yâsir led us in prayer making it brief. Someone said to him: 'You made the prayer brief (or light)'. He said: 'Even so. I prayed with a supplication I heard from the Messenger of Allah (ﷺ)'. When he left the place, a man followed him and asked him about the supplication. Then he came back to the company and told them about it:

اللّٰهُمَّ بِعِلْمِكَ الغَيْبَ، وَقُدْرَتِكَ عَلَى الخَلْقِ أَحْيِنِي مَا عَلِمْتَ الحَيَاةَ خَيْراً لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الوَفَاةَ خَيْراً لِي، اللّٰهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الحَقِّ فِي الرِّضَا وَالغَضَبِ، وَأَسْأَلُكَ القَصْدَ فِي الفَقْرِ وَالغِنَى، وَأَسْأَلُكَ نَعِيماً لاَ يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ القَضَاءِ، وَأَسْأَلُكَ بَرْدَ العَيْشِ بَعْدَ المَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ، وَلاَ فِتْنَةٍ مُضِلَّةٍ، اللّٰهُمَّ زَيِّنَا بِزِينَةِ الإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

[Allaumma bi 'ilmika l-ghayba, wa qudratika 'alâ l-khalqi ahyinî mâ 'alimta l-hayâta khayran lî, wa tawaffanî idhâ 'alimta l-wafâta khayran lî, Allahumma wa as'aluka khashyataka fî l-ghaybi wa sh-shahâdati, wa as'aluka kalimata l-haqqi fî l-ridâ wa l-ghadabi, wa as'aluka l-qasda fî l-faqri wa l-ghinâ, wa as'aluka na'îman lâ yanfadh, wa as'aluka qurrata 'aynin lâ tanqati', wa as'aluka r-ridâ ba'da l-qadâ'i, wa as'aluka bard l-'ayshi ba'da l-mawti, wa as'aluka ladhdhata n-nazari ilâ Wajhika, wa sh-shawqa ilâ liqâ'ika, fî ghayri darrâ'a mudirratin, wa lâ fitnatin mudillatin, Allahumma zayyinnâ bizînati l-imâni, wa j'alnâ hudâtan muhtadîna.

Lit. O Allah! By Your knowledge of the unknown and Your Power over Your creation, make me live as long as You know life to hold good for me and take my life when You know that death is better for me. O Allah! I ask You for being aware of You privately and publicly. I ask You for [the ability to speak] the word of truth when happy or when angry. I ask You for being reasonable [/frugal] rich or poor. I ask You for ever-lasting satisfaction. I ask

You for being content with what You have decreed. I ask You for a good life after death. I ask You for the joy of looking at Your Face and eagerness to meet You without [having undergone] a harmful affliction or [being subjected to] a tempting trial. O Allah! Adorn us with the adornment of faith and make us guides who are rightly guided]'. an-Nasâ'î (no. 1305).

Supplications after *Salâm*[59]

117. Thawbân (ﷺ) said: 'The Messenger of Allah (ﷺ) used to ask Allah for forgiveness three times[60] after completing his prayer and say:

اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ ذَا الجَلاَلِ وَالإِكْرَامِ

[*Allahumma anta as-Salâmu wa minka s-salâmu tabârakta dha l-Jalâli wa l-Ikrâmi.*

Lit. O Allah! You are as-Salâm[61] and safety is from You [alone]. Exalted You are, Owner of Greatness and Loftiness]'. Musim (no. 591).

118. Warrâd said: 'al-Mughîrah wrote to Mu'âwiyah ibn abi Sufyân: 'The Messenger of

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59. السلام [*as-salâm*] is the last words said to indicate the termination of the prayer. It is said twice, first while turning the face to the right side and then while turning the face to the left side. Its phrasing is: السلام عليكم ورحمة الله [*as-salâmu 'alaykum wa rahmau Allahi.* Peace be upon you and Allah's mercy].
60. That is to say: *astaghfiru Allaha.*
61. As-Salâm is one of Allah's most Beautiful Names which means, He Who is free from every imperfection and default.

Allah (ﷺ) used to say after prayers:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْـمُلْكُ وَلَهُ الْـحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

[*lâ ilâha illâ Allahu wa<u>h</u>dahu lâ sharîka lahu, lahu l-mulku wa lahu l-<u>h</u>amdu, wahuwa 'alâ kulli shay'in qadîrun, Allahumma lâ mâni'a limâ a'<u>t</u>ayta, wa lâ mu'<u>t</u>iya limâ mana'ta, wa lâ yanfa'u dha l-jaddi minka l-jaddu.*

Lit. There is no god worthy of worship except for Allah, alone without an associate. To Him is sovereignty and gratitude. He has power over everything. O Allah! There is no withholder to what You have given and there is no giver to what You have withheld. That who is privileged his privilege is to no avail to him when it comes to You]'. al-Bukhârî (no. 844) and Muslim (no. 477).

119. It is reported that Abdullah ibn az-Zubayr (ﷺ) used to say after each prayer:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْـمُلْكُ وَلَهُ الْـحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، لاَ إِلَهَ إِلاَّ اللهُ، وَلاَ

نَعْبُدُ إلاَّ إيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الفَضْلُ وَلَهُ الثَّنَاءُ الحَسَنُ، لاَ إلَهَ إلاَّ اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الكَافِرُونَ

[*lâ ilâha illâ Allahu wa<u>h</u>dahu lâ sharîka lahu, lahu l-mulku wa lahu l-<u>h</u>amdu, wahuwa 'alâ kulli shay'in qadîrun, lâ <u>h</u>awla wa lâ quwwata illâ bi Allahi, lâ ilâha illâ Allahu, wa lâ na'budu illâ 'iyyahu, lahu n-ni'matu wa lahu l-fa<u>d</u>lu wa lahu-l-thanâ'u l-<u>h</u>asanu, lâ ilâh illâ Allahu mukhli<u>s</u>îna lahu d-dîna wa law kariha l-kâfirūna.*

Lit. There is no god worthy of worship except for Allah, alone without an associate. To Him is sovereignty and gratitude. He has power over everything. There is no ability or power except by Allah. There is no god worthy of worship except for Allah. We only serve Him, alone. From Him is bounty, from Him is favour, and to Him is sweet praise. There is no god worthy of worship except for Allah. We worship Him with sincerity even though the disbelievers hate it for us]. He [i.e. Abdullah ibn az-Zubayr] said: 'The Messenger of Allah (ﷺ) used to repeat this after each prayer'. Muslim (no. 594).

120. Abu Hurayrah (ﷺ) narrated that Messenger of Allah (ﷺ) said: **'Whoever glorifies Allah** [i.e. says: سُبْحَانَ اللهِ, *subhâna Allahi.* Lit. Glorified be Allah] thirty three times; thanks Allah [i.e. says: الحَمْدُ للهِ, *al-hamdu li Allahi.* Lit. Gratitude be to Allah] thirty three times, and; exalts Allah [i.e. says: اللهُ أكْبَرُ, *Allahu akbaru.* Lit. Allah is the Greatest] thirty three times, making the total 99 and rounding it up to 100 by saying:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[*lâ ilâha illâ Allahu wahdahu lâ sharîka lahu, lahu l-mulku wa lahu l-hamdu, wahuwa 'alâ kulli shay'in qadîrun.*

Lit. There is no god worthy of worship except for Allah, alone without an associate. To Him is sovereignty and gratitude. He has power over everything]**, his sins will be forgiven even if they were as much as the foam of the sea'**. Muslim (no. 597).

121. Abu Hurayrah (ﷺ) said: 'The poor folks came to the Prophet (ﷺ) and said: 'The rich have

won the lofty grades and the ever-lasting happiness. They pray as we pray, fast as we fast and they have extra money with which they perform hajj and *'umrah,* fight and give charity. He said: **'Shall I not tell you of a thing if you act upon which you would catch up with those who preceded you, no one after you will catch up with you and you will be the best people on Earth except for that person who does it as much as you do? You** [should] **glorify Allah** [i.e. say: سُبْحَانَ اللهِ, *subhâna Allahi.* Lit. Glorified be Allah]**, thank Allah** [i.e. say: الحَمْدُ للهِ, *al-hamdu li Allahi.* Lit. Gratitude be to Allah] **and exalt Allah** [i.e. say: اللهُ أَكْبَرُ, *Allahu akbaru.* Lit. Allah is the Greatest] **thirty three times after each prayer'**. al-Bukhârî (no. 843) and Muslim (no. 595).

122. Abdullah ibn 'Amr, may Allah be pleased with him and his father, said that the Prophet (ﷺ) said: **'There are two acts no Muslim shall practise as a habit without entering Paradise. They are easy and the people who practise them are but a few. Glorifying Allah** [i.e. saying: سُبْحَانَ اللهِ, *subhâna Allahi.* Lit. Glorified be Allah] **ten times after each prayer; thanking Allah** [i.e.

saying: الحَمْدُ لله, *al-hamdu li Allahi.* Lit. Gratitude be to Allah] **ten times, and; exalting Allah** [i.e. saying: الله أَكْبَرُ, *Allahu akbaru.* Lit. Allah is the Greatest] **ten times. That is one hundred and fifty times with one's tongue but one thousand five hundred in the Scale**[62]. **When going to sleep** [he also makes a habit of] **Glorifying Allah** [i.e. saying: سُبْحَانَ الله, *subhâna Allahi.* Lit. Glorified be Allah] **thirty four times; thanking Allah** [i.e. saying: الحَمْدُ لله, *al-hamdu li Allahi.* Lit. Gratitude be to Allah] **thirty three times, and; exalting Allah** [i.e. saying: الله أَكْبَرُ, *Allahu akbaru.* Lit. Allah is the Greatest] **thirty three times. That is one hundred with one's tongue but one thousand in the Scale**. [Abdullah ibn 'Amr says here] I saw the Messenger of Allah (ﷺ) count them with his hand. They said: 'Messenger of Allah! How come they are easy yet the people who practise them are but a few?' He said: **'The devil comes to a person**

62. The total of glorifying, thanking and exalting Allah (ﷻ) each ten times after each of the five obligatory prayers brings the total to 150. As with all good deeds, they will be multiplied by 10 which makes the total 1500 in the Scale of deeds.

in his bed and makes him sleep before he says them and comes to him in his prayer reminding him of a certain thing before he says them'. Abu Dawoud (no. 5065) and at-Tirmidhî (no. 3410).

123. 'Uqbah ibn 'Âmir (ﷺ) said: 'The Messenger of Allah (ﷺ) bade me to read *al-Mu'awwidhât*[63] after each prayer'. Abu Dawoud (no. 1523) and an-Nasâ'î (no. 1336).

124. Abu Umâmah (ﷺ) said that the Messenger of Allah (ﷺ) said: **'Nothing would stand between the person who recites the *âyah* of al-Kursi[64] and Paradise except death'**. an-Nasâ'î (no. 1336) in *'Amalu l-Yawm wa l-Laylah*.

125. Mu'âdh ibn Jabal (ﷺ) said that the Messenger of Allah (ﷺ) took him by the hand and said: **'By Allah I love you. I advise you, Mu'âdh, not to give up saying after each prayer:**

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

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63. See footnote no. 30.

64. The *âyah* of al-Kursi (lit. the Footstool) is *âyah* no 255 of *surah* 2.

[*Allahumma a'innî 'alâ dhikrika, wa shukrika, wa husni 'ibâdatika*.

Lit. O Allah! Help me to mention You, be grateful to You, and worship You in the best manner]'. Abu Dawoud (no. 1522) and an-Nasâ'î (no. 1303).

al-Qunūt Invocation during *al-Witr* Prayer[65]

126. al-Hasan ibn ‘Ali, may Allah be pleased with him and his father, said: ‘The Messenger of Allah (ﷺ) told me some words to say during *al-witr*:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلا يُقْضَى عَلَيْكَ، وَإِنَّهُ لا يَذِلُّ مَنْ وَالَيْتَ، وَلا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

[*Allahumma h-dinî fî man hadayta, wa ‘âfinî fî man ‘âfayta, wa tawallanî fî man tawallayta, wa bârik lî fî mâ a'tayta, wa qinî sharra mâ qadayta, innaka taqdî wa lâ yuqdâ ‘alayka, wa innahu lâ yadhillu man wâlayta, wa lâ ya'izzu man ‘âdayta, tabârakta Rabbanâ wa ta'âlayta*.

65. *al-Qunūt* in this context is the earnest invocation that one supplicates to Allah with during *al-witr* prayer. *al-Witr* is the odd-numbered prayer that one performs after the *‘ishâ’* prayer. The number of *ra'ahs* to be performed during this prayer is either one, three or five.

Lit. O Allah! Guide me with those You have guided, spare me as those You have spared, aid me as those You have aided, bless that which You have given me and spare me the evil of what You have decreed. You decree and no one decrees over You. He with whom You have allied Yourself will never be let down. He whom You have made Your enemy will never prosper. Glorified and exalted You are, our Lord]'. Abu Dawoud (no. 1425) and an-Nasâ'î (no. 1745).

Supplication of *Istikhârah*[66]

127. Jâbir ibn Abdillah, may Allah be pleased with him and his father, said: 'The Messenger of Allah (ﷺ) used to teach us *istikhârah* in all matters as much as he taught us *âyahs* of the Qur'an. He used to say: **'Whenever any one of you wants to do something, let him pray two *rak'ahs* besides the obligatory prayer. Then say:**

اللّٰهُمَّ إنّي أَسْتَخيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ العَظيمِ، فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وَتَعْلَمُ وَلا أَعْلَمُ، وَأَنْتَ عَلاَّمُ الغُيوبِ، اللّٰهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذا الأَمْرَ خَيْرٌ لي في ديني وَمَعاشي وَعاقِبَةِ أَمْري- أَوْ قالَ: عاجِلِ أَمْري وَآجِلِهِ- فَاقْدُرْهُ لي، وَيَسِّرْهُ لي ثُـــمَّ بارِكْ لي فيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذا الأَمْرَ شَرٌّ لي في ديني وَمَعاشي وَعاقِبَةِ أَمْري- أَوْ قالَ: عاجِلِ أَمْري وَآجِلِهِ- فَاصْرِفْهُ عَنّي وَاصْرِفْني عَنْهُ، واقْدُرْ لِيَ الخَيْرَ حَيْثُ كانَ، ثُـــمَّ أَرْضِني بِهِ

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66. الاستخارة (*istikhârah*) is a supplication for seeking guidance (i.e., on deciding what is best) for a thing one is undecided about or unsure of its outcome.

[*Allahumma innî astakhîruka bi 'Ilmika, wa astaqdiruka bi Qudratika, wa as'aluka min fadlika l-'azîmi fa innka taqdiru wa lâ aqdiru, wa ta'lamu wa lâ a'lamu, wa anta 'Llâmu l-ghuyūbi, Allahumma in kunta ta'lamu anna hadhâ l-amra khayrun lî fî dinî wa ma'âshî wa 'âqibati amrî fa q-durhu lî, wa yassirhu lî thumma bârik lî fîhi, wa in kunta ta'lamu anna hadhâ l-amra sharrun lî fî dininî wa ma'âshî wa 'âqibtu amrî fa s-rifhu 'anni wa srifnî 'anhu, wa q-dir lî l-khayra haythu kâna, thumma ardinî bihi.*

Lit. O Allah! I seek Your guidance by the Knowledge You have, I seek Your support by Your Ability and ask You of Your great grace. You are able and I am not. You know and I do not. You are the Knower of all that is unseen. O Allah! If You know that this matter [the particular matter for which you seek advice should be named here] to be good for me in my religion, life and what will become of me [or he said: in all my affairs now or later], then grant it to me and make it easy for me then bless it for me. [However] if You know that this matter [the particular matter for which you seek advice should be named here] to be detrimental to me in

my religion, life and what will become of me [or he said: in all my affairs now or later], then save me from it, turn me away from it and grant me all that is good wherever it is, then make me satisfied with it]. al-Bukhârî (no. 1166).

What to Say at Times of Crises, Grief, Misery and Apprehension

128. Ibn ‘Abbâs, may Allah be pleased with him and his father, reported that the Messenger of Allah (ﷺ) used to say when a calamity befalls:

لا إِلَهَ إِلا اللهُ العَظِيمُ الـحَلِيمُ، لا إِلَهَ إِلا اللهُ رَبُّ العَرْشِ العَظِيمِ، لا إِلَهَ إِلا اللهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ العَرْشِ الكَرِيمِ

[*lâ ilâha illâ Allahu l-'Aẕîmu l-Ḫalîmu, lâ ilâha illâ Allahu Rabbu l-'Arshi l-'Aẕîmi, lâ ilâha illâ Allahu Rabbu s-samâwâti wa Rabbu l-arḏi wa Rabbu l-'Arshi l-Karîmi.*

Lit. There is no god worthy of worship except for Allah, the Most Great, the oft-Forbearing. There is no god worthy of worship except for Allah, Lord of the Great Throne. There is no god worthy of worship except for Allah, Lord of the heavens, the Earth and the Majestic Throne]. Al-Bukhârî (no. 6346) and Muslim (no. 2730).

129. Ibn ‘Abbâs, may Allah be pleased with him and his father, said:

حَسْبُنَا اللهُ وَنِعْمَ الوَكِيلُ

[*hasbuna Allahu wa ni'ma l-Wakîli*.

Lit. Allah is sufficient for us. He is the best Supporter [Disposer of affairs]] was said by Ibrâhîm when he was thrown into the fire. It was also said by Muhammad (ﷺ) when they[67] said: "Verily, the people have gathered against you, therefore fear them. But this only increased their faith and they said: "Allah is sufficient for us. He is the Best Supporter" [3: 173]. Al-Bukhârî (no. 4563).

130. Asmâ' bint 'Umays, may Allah be pleased with her, said: 'The Messenger of Allah (ﷺ) said to me: **'Shall I not teach you some words to say at times of difficulty:**

اللهُ اللهُ رَبِّي، لا أُشْرِكُ بِهِ شَيْئاً

[*Allah Allah Rabbî, lâ ushriku bihi shay'an*.

Lit. Allah, Allah is my Lord. I associate no one with Him]**'**. Abu Dawoud (no. 1525) and Ibn Mâjah (no. 3882).

131. Abu Bakrah (ﷺ) reported that the Prophet (ﷺ) said: **'The supplication of the stressed is:**

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67. That is, the hypocrites of Madinah.

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لا إِلَهَ إِلا أَنْتَ

[*Allahumma rahmataka arjū, fa lâ takilnî ilâ nafsî tarfata 'aynin wa aslih lî sha'nî kullahu, lâ ilâha illâ anta.*

Lit. O Allah, it is Your mercy that I beseech [You for]. Do not make me in charge of my affairs for [as long as] a wink and straighten all my affairs. There is no god worthy of worship except for You]'. Abu Dawoud (no. 5090).

132. Sa'd ibn abi Waqqâs (ﷺ) reported that the Messenger of Allah (ﷺ) said: **'The prayer of Dhal-Nūn[68] in the stomach of the whale was:**

لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

[*lâ ilâha illâ anta subhanaka innî kuntu min z-zâlimîna.*

Lit. There is no god worthy of worship except for You. Glorified You are. I was one of the unjust]. **No Muslim shall supplicate with it, with regards**

68. Prophet Yūnus (Jonah), peace be upon him.

to any matter without Allah responding to him’. at-Tirmidhî (no. 3505).

133. Abdullah ibn Mas‘ūd (ﷺ) said that Messenger of Allah (ﷺ) said: **‘No servant who is in sorrow or sadness says:**

اللَّهُمَّ إِنِّــي عَبْدكَ وَابْنُ عَبْدكَ وابْنُ أَمَتكَ، نَاصِيَتِي بِيَدِك، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ، أَو اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ القُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلاَءَ حُزْنِي، وَذَهَابَ هَمِّي

[*Allaumma innî ‘abduka wa b-nu ‘abdika wa b-nu amatika, nasiyatî bi Yadika, mâdin fiyya hukmuka, ‘adlun fiyya qadâ’uka, as’luka bi kulli s-min huwa laka, sammayta bihi Nafsaka, aw anzaltahu fî kitâbika, aw ‘allamtahu ahadan min khalqika, aw s-ta’tharta bihi fî ‘ilimi l-ghaybi ‘indaka, an taj’ala l-qur’âna rabî’a qalbî, wa nūra sadrî, wa jalâ’a huznî, wa dhahâba hammî.*

Lit. O Allah! I am your servant, son of your male servant and your female servant. You are dominant over my affairs. Your order will come to pass over

me. Your ruling over me is fair. I ask You by every Name that You own, [whether] You called Yourself by, revealed in Your Book, taught one of Your creation, or reserved it in the knowledge of the unseen that You have, to make the Qur'an warming to my heart, the light of my breast, the cleanser of my sorrow and the evictor of my anxiety] **without Allah, glorified and exalted He is, alleviating his anxiety and replacing his sorrow with happiness'**. They said: 'Should we learn these words [by heart]?'. He said: **'Yes! Everyone who hears them should learn them** [by heart]'. Ahmad (no. vol. 1, p. 391).

What to Say upon Confronting an Enemy

134. Anas ibn Mâlik (ﷺ) said: 'When carrying out a sortie, the Messenger (ﷺ) used to say:

اللَّهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي، بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أُقَاتِلُ

[*Allahumma anta 'Adudî wa Nasîrî, bika ahūlu, wa bika asūlu, wa bika uqâtilu.*

Lit. O Allah! You are my Supporter and Helper. It is by You that I become able, by You I attack and by You I fight]'. Abu Dawoud (no. 2632) and at-Tirmidhî (no. 3584).

135. Abu Mūsâ (ﷺ) said: 'When the Prophet (ﷺ) feared some people he would say:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

[*Allahumma innâ naj'aluka fî nuhūrihim, wa na'ūdhu bika min shurūrihim.*

Lit. O Allah! We place You in front of them and seek refuge in You from their evil]'. Abu Dawoud (no. 1537).

"… bear glad tidings to the patient, who, when disaster strikes them, say: 'Indeed to Allah we belong and indeed to Him we shall return[69]'. Those are the ones upon whom are blessings from their Lord and mercy. It is those who are the guided". [2: 155-157]

136. Umm Salamah, the wife of the Prophet (ﷺ), said: 'I heard the Messenger of Allah (ﷺ) say: **'No afflicted servant shall say:**

إِنَّا لِلهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا

[*innâ li Allahi wa innâ ilayhi raji'ūna, Allahumma '-jurnî fî musîbatî wa akhlif lî khayran minhâ.*

Lit. Indeed to Allah we belong and indeed to Him we shall return. O Allah! Reward me for my affliction and compensate me with what is better than it], **without Allah rewarding him for what**

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69. In Arabic إِنَّا لِلهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ [*innâ li Allahi wa innâ ilayhi râji'ūna.* Lit. Indeed to Allah we belong and to Him we shall return].

he was afflicted with and compensating him with something better'. Umm Salamah said: 'When Abu Salamah died I said what the Messenger of Allah (ﷺ) bade me to and Allah compensated me with someone better than him, the Messenger of Allah (ﷺ)'. Muslim (no. 918).

137. Suhayb (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: **'The affair of Muslims is wondrous. It is all good, a thing which is only due to Mulsims. When a good thing happens to him, he expresses gratitude and that is good for him. When afflicted, he shows patience and that is good for him'**. Muslim (no. 2999).

What to Say When in Debt

138. Ali (رضي الله عنه) narrated that an indebted man came to him and said: 'I am not able to pay my debt. Help me!' He said: 'Should I not tell you some words the Messenger of Allah (ﷺ) taught me even if your debt were as much as the mount of Thabîr [and you say them] Allah will take care of it for you? Say:

اللّٰهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

[*Allahumma k-finî bi halâlika 'an harâmika, wa agh-ninî bi fadlika 'amman siwâka.*

Lit. O Allah! Suffice me with what You have permitted lest that I go to what You forbade and spare me by Your grace the need of any other than You]'. at-Tirmidhî (no. 3563).

Supplications for Warding off the Devil

"And say: My Lord! I seek refuge in You from the whisperings of the devils. And I seek refuge in You, my Lord, that they should make themselves present to me"[70] [23: 97-98] and,

"And if there comes to you from the devil an evil suggestion, then seek refuge in Allah[71]. Indeed, He is the Hearing the Knowing" [41: 36].

139. Abu Hurayrah (ﷺ) said that the Messenger of Allah (ﷺ) said: **'When the prayer is called to, the devil runs away passing wind, not wanting to hear it. When the call for prayer is finished he returns, until the call for rising to the prayer[72]. Then he runs away. When the *iqâmah* is finished,**

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70. The spplication Taken From the *âyah* is: رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ. وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ [*Rabbi a'ūdhu bika min hamazâti sh-shayâṯîni. wa a'ūdhu bika Rabbi an yahdhurūn*].
71. That is, say: أعوذ بالله من الشيطان الرجيم [*a'ūdhu bi Allahi min sh-shaytâni r-rajîmi*. I seek refuge in Allah from the accursed devil].
72. That is, the *iqâmah*.

he comes back'. al-Bukhârî (no. 608) and Muslim (no. 389).

140. Suhayl ibn Abi Sâlih said: 'My father sent me to [the clan of] Bani Hârithah. A friend of mine was with me when someone shouted out to him, by his name, from a [walled] garden. My friend climbed over but he did not see anything. I told my father about this and he said: 'Had I known that this would happen to you, I would not have sent you. But, if you hear a voice, call to prayer because I heard Abu Hurayrah (ﷺ) narrate that Messenger of Allah (ﷺ) said: **'When the prayer is called to, the devil runs away passing wind''**. Muslim (no. 389).

141. Abu d-Dardâ' (ﷺ) said: 'The Messenger of Allah (ﷺ) rose [to the prayer] one day and we heard him say:

أَعُوذُ بِاللهِ مِنْكَ

[*a'ūdhu bi Allahi minka.*

Lit. I seek refuge in Allah from you.]. Then he said:

أَلْعَنُكَ بِلَعْنَةِ اللهِ

[*al'anuka bi la'nati Allahi.*

Lit. I curse you with Allah's curse.], three times, and extended his arm as if wanting to catch something. When he finished praying we said: 'Prophet of Allah! We heard you say something in the prayer that we did not hear you say before, and we saw you extend your arm'. He said: **'The enemy of Allah, Iblîs, came with a flame wanting to throw it in my face and I said: 'I seek refuge in Allah from you', three times. Then I said: 'I curse you with Allah's curse', three times, but he did not go away. Then I wanted to seize him, but by Allah, had it not been for the prayer of our brother Sulaymân[73], he would have been tied up so that the children of Madinah could play with him'**. Muslim (no. 542).

142. Abu Hurayrah (ﷺ) said that the Messenger of Allah (ﷺ) said: **'The devil comes to one of you and says: 'Who created this? Who created that? Until he says: 'Who created your Lord?' When things come to this, let him seek refuge in his**

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73. That is, the prayer of Messenger Sulaymân (Solomon) (ﷺ): "My Lord! Grant me a dominion that suits no other after me." [38: 35]

Lord'. al-Bukhârî (no. 3276) and Muslim (no. 135).

143. Uthmân ibn Abi al-'Âs ath-Thaqafî (ﷺ) narrated that he came to the Messenger (ﷺ) and said: 'Messenger of Allah! The devil has spoiled my prayer and recitation, he confuses me'. The Messenger of Allah (ﷺ) said: **'That is a devil called Khinzab. If you feel him, sipt thrice to your left side'**. He said: 'I did this and Allah turned him away from me'. Muslim (no. 2203).

144. Jâbir (ﷺ) reported that the Messenger (ﷺ) said: **'When the night falls, keep your children inside, because the devils spread out at that time. When part of it has elapsed, free them. Close your door** [at night] **and mention Allah's Name**[74]**. Blow out your lantern and mention Allah's Name. Tie up your waterskin and mention Allah's Name. Cover your vessels and mention Allah's Name.** [If you do not have anything to cover it with] **you may put something across its rim'**. al-Bukhârî (no. 3280) and Muslim (no. 2012).

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74. That is say: *bismillahi* [Lit. In the name of Allah].

Ruqyah[75] for the Sick

145. 'Âishah, may Allah be pleased with her, narrated that: 'When ill, the Messenger of Allah (ﷺ) used to recite *al-Mu'awwidhât*[76] and blow. When his sickness got worse, I used to recite them on him and rub [his body] with his hand seeking its blessings'. al-Bukhârî (no. 5016) and Muslim (no. 2192).

146. Uthmân ibn Abi al-'Âs (ﷺ) reported that he complained to the Messenger of Allah (ﷺ) about a pain that he felt in his body since he had become Muslim. Thereupon the Messenger of Allah (ﷺ) said: **'Place your hand on the place where you feel pain in your body and say:**

بِاسْمِ اللهِ

[*bismillahi.*

Lit. In the name of Allah] **three times, and seven times:**

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75. *Ruqyah* is a form of treatment against illness administered by intoning certain *âyahs* from the Glorious Qur'an and Prophetic supplications.

76. See footnote no. 30.

أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

[*a'ūdhu billahi wa qudratihi min sharri mâ ajidu wa uhâdhiru.*

Lit. I seek refuge in Allah and by His Power from the evil of what I feel and that of which I fear]'. Muslim (no. 2202).

147. Abu Sa'îd al-Khudrî (ﷺ) reported that [angel] Jibrîl came to the Prophet (ﷺ) and said: 'Muhammad! Did you suffer?' He said: **'Yes'**. He said:

بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ. اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ

[*bismillahi arqîka min kulli shay'in yu'dhîka, min sharri kulli nafsin aw 'ayni hâsidin, Allahu yashfîka, bismillahi arqîka.*

Lit. In the name of Allah, I treat you with *ruqyah* from everything that harms you: from the evil of every soul or the eye of an envier. May Allah cure you. In the name of Allah, I treat you with *ruqyah*]'. Muslim (no. 2186).

148. Ibn 'Abbâs, may Allah be pleased with him and his father, narrated that: 'The Messenger (ﷺ)

visited a sick Bedouin. He (ﷺ) used to say when visiting a sick person:

لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ

[*lâ ba'sa ṯahūrun insha'a Allahu.*

Lit. [You need have] no worry. A purifier, God willing]'. The Bedouin replied: 'A purifier! Definitely not. But it is a boiling fever afflicting an old man and leading him to his grave'. The Prophet (ﷺ) said: **'Then yes'**'. al-Bukhârî (no. 5656).

149. 'Âishah, may Allah be pleased with her, narrated that the Prophet (ﷺ) used to treat members of his family by rubbing with the right hand[77] and saying:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ البَاسَ، وَاشْفِهِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَماً

[*Allahumma Rabba n-nâsi adhhibi l-bâsa, wa sh-fihi wa anta sh-Shâfi, lâ shifâ'a illâ shifâ'uka, shifâ'an lâ yughâdiru saqaman.*

Lit. O Allah! Lord of humans dispel the harm and cure him. You are the Curer. There is no cure

77. That is, on the affected area.

besides Yours. A cure that leaves out no harm]. al-Bukhârî (no. 5743) and Muslim (no. 2191).

150. Ibn 'Abbâs, may Allah be pleased with him and his father, reported that the Prophet (ﷺ) said: **'Whoever visits an ill person, whose allocated time** [in this life] **has not been consumed, and says therein seven times:**

أَسْأَلُ اللهَ العَظِيمَ، رَبَّ العَرْشِ العَظِيمِ أَنْ يَشْفِيَكَ

[*as'alu Allaha al-'Azîma Rabba l-'Arshi l-'Azîmi an yashfiyaka.*

Lit. I ask Allah, the Great, Lord of the Great Throne to cure you], **Allah will cure that person from his illness'**. Abu Dawoud (no. 3106) and at-Tirmidhî (no. 2083).

151. 'Âishah, may Allah be pleased with her, narrated that the Prophet (ﷺ) used to recite upon ill people [the following]:

بِسْمِ اللهِ تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا

[*bismillahi turbatu ardinâ, bi rîqati ba'dinâ, yushfâ saqîmunâ, bi idhni Rabbinâ.*

Lit. In the name of Allah. The Earth of our land [mixed] with the saliva of some of us cures our ill

with the permission of our Lord][78]. al-Bukhârî (no. 5743) and Muslim (no. 2191).

152. Abu Sa'îd al-Khudrî reported that some of the Companions of the Messenger of Allah (ﷺ) set out on a journey and they happened to pass by a tribe of the tribes of Arabia. They asked for hospitality from that tribe, but they did not extend any hospitality to them. The chief of that tribe was bitten by a snake. They tried to cure him by all means but to no avail. So some of them said: 'How about going to this company of people who have come to your land? Some of them might have something'. They came to them and said: 'Our chief has been bitten. We tried everything but our efforts were to no avail. Is there anyone of you who has something?' A person amongst us said: 'By Allah, yes! I shall treat with *ruqyah*. But I shall not treat him unless you reward us. We asked you for your hospitality and you refused'.

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78. As he recited this *ruqyah* the Messenger (ﷺ) would wet his index finger with his saliva, stick it to the ground and wipe it over the affected area of the ill person's body. an-Nawawî's commentary on *S̲ah̲îh̲ Muslim*.

They agreed to give us a herd of goats. So he came to him and recited *Suratu l-Fâti<u>h</u>ah*[79] over him and spat. The chief was invigorated and went on walking with no sign of ailment. They gave them the agreed reward. Some of the Companions said: 'Let us divide it!' Others said: 'Do not, until you reach the Messenger of Allah (ﷺ), tell him what had happened and see what he bids us to do'. They came to the Messenger of Allah (ﷺ) and told him. He said: **'How did you come to know that it can be used as *ruqyah*? You have done the right thing. Divide it and allocate a share for me'**. al-Bukhârî (no. 5743) and Muslim (no. 2191).

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79. The opening *surah* of the Glorious Qur'an.

Supplications for the Dying

153. Abu Sa'îd al-Khudrî (ﷺ) said that the Messenger (ﷺ) said: **'Dictate those of you who are dying to say:**

لاَ إِلَهَ إِلاَّ اللهُ

[*lâ ilâha illâ Allahu.*

Lit. There is no god worthy of worship except for Allah]'. Muslim (no. 2191).

154. Mu'âdh ibn Jabal (ﷺ) said that the Messenger (ﷺ) said: **'He whose last words are:**

لاَ إِلَهَ إِلاَّ اللهُ

[*lâ ilâha illâ Allahu.*

Lit. There is no god worthy of worship except for Allah] **will enter Paradise'**. Abu Dawoud (no. 3106).

155. 'Âishah, may Allah be pleased with her, said: 'I heard the Prophet (ﷺ) and listened to him, before he passed away, while he was leaning his back on me saying:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى

[*Allahumma gh-fir lî wa r-hamnî wa al-hiqnî bi r-rafîqi l-a'lâ.*

Lit. O Allah! Fogive me, bestow Your mercy on me and join me with the Highest Companions [of Paradise]]'. al-Bukhârî (no. 4440) and Muslim (no. 2444).

Expressing Condolences

156. Usâmah ibn Zayd, may Allah be pleased with him and his father, said: 'The Prophet's (ﷺ) daughter[80] sent for him [saying]: 'A son of ours passed away'. So he sent his greetings [to her] saying:

إِنَّ لِلهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ

[*inna li Allahi mâ akhadha, wa lahu mâ a'tâ, wa kullu shay'in 'indahu bi ajalin musammâ, fa l-tasbir wa l-tahtasib.*

Lit. Indeed to Allah belongs what He takes and to Him belongs what He gives. For Him everything happens at a fixed term. So let her be patient and expect the reward][81]. al-Bukhârî (no. 1284) and Muslim (no. 923).

80. She is Zaynab, may Allah be pleased with her.

81. This is said in the case of all who is afflicted whether male or female.

Supplication in S̲alâtu l-Janâzah[82]

157. ‘Awf ibn Mâlik (ﷺ) said: ‘The Messenger (ﷺ) prayed in a funeral and I memorized some of his supplication:

اللّهُمّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالمَاءِ وَالثّلْجِ وَالبَرَدِ، وَنَقِّهِ مِنَ الخَطَايَا كَمَا نَقّيْتَ الثّوْبَ الأَبْيَضَ مِنَ الدّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وَأَدْخِلْهُ الجَنّةَ، وَأَعِذْهُ مِنْ عَذَابِ القَبْرِ، وَمِنْ عَذَابِ النّارِ

[*Allahumma gh-fir lahu wa r-h̲amhu, wa ‘âfihi, wa ‘-fu ‘anhu, wa akrim nuzulahu, wa wassi‘ mudkhalahu, wa gh-silhu bi l-mâ’i wa th-thalji wa l-baradi, wa naqqihi min l-khat̲âyâ kamâ naqqayta th-thawba l-abyad̲a min d-danasi, wa ab-dilhu dâran khayran min dârihi, wa ahlan khayran min ahlihi, wa zawjan khayran min zawjihi, wa adkhilhu l-jannata, wa a‘idh-hu min ‘adhâbi l-qabri, wa min ‘adhâbi n-nâri.*

Lit. O Allah! Forgive him, have Mercy on him,

82. Funeral prayer.

spare him, free him [from his sins], honour him [as a guest], widen his abode, wash him with water, ice, and hail, purifiy him from sins like a white robe is cleaned from dirt, replace him with a house better than his, a family better than his and a wife better than his, and spare him the torture of the grave and the torture of Hellfire]'. Muslim (no. 2444).

158. Abu Hurayrah (ﷺ) said: 'The Messenger (ﷺ) prayed in a funeral and said:

اللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، وَشَاهِدِنَا وَغَائِبِنَا، اللّٰهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ، اللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

[*Allahumma gh-fir li hayyinâ wa mayyitinâ, wa saghîrinâ wa kabîrinâ, wa dhakarinâ wa unthânâ, wa shâhidinâ wa ghâ'ibinâ, Allahumma man ahyaytahu minnâ fa ahyihi 'alâ l-islâmi, wa man tawafaytahu minnâ fa tawaffahu 'alâ l-imâni, Allahumma lâ tahrimnâ ajrahu wa lâ tudillanâ ba'dahu.*

Lit. O Allah! Forgive our living and dead, young and old, male and female and present and absent. O Allah! Whoever of us you keep alive, keep him

on Islam and whoever of us you cause to die, take him while faithful. O Allah! Do not deprive us of his reward and do not misguide us after him]'. Ahmad (vol. 2, p. 368) and at-Tirmidhî (no. 1024).

Prayer for the Dead after being Buried

159. 'Uthmân ibn 'Affân (ﷺ) said: 'When finished with burying the dead, the Prophet (ﷺ) would stand besides his grave and say: **'Ask for forgiveness for your brother and ask for firmness for him[83]. He is now being questioned'**. Abu Dawoud (no. 3221).

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83. That is to say: أللهم اغفر له وثبّته [*Allahumma gh-fir lahu wa thabbithu*. O Allah! Forgive him and make him firm].

What to Say When Visiting the Burial Ground

160. 'Âishah, may Allah be pleased with her, said that the Messenger of Allah (ﷺ) said: **'Jibrîl came to me and said: 'Your Lord commands you to come to the people of *baqî'*[84] and pray for forgiveness for them'**. 'Âishah said: 'I said how would I ask for forgiveness for them, Messenger of Allah?' He said: **'Say:**

السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلاَحِقُونَ

[*asslamu 'alâ ahli d-diyâri mina l-mu'minîna wa l-muslimîna, wa yarhamu Allahu l-mustaqdimîna minna wa l-musta'khirîna, wa innâ insha'a Allahu bikum lalâhiqūna.*

Lit. Peace be upon you, people of the place, those who are among the Faithful[85] and the Muslim. May Allah have mercy on the earlier ones of us and the latter. Indeed, we will be, God willing, following you]'. Muslim (no. 974).

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84. That is, the people who are buried in the burial ground in Madinah known as Baqî'u l-Gharqad.

85. The Mu'minūn.

161. Buraydah (ﷺ) said that the Messenger of Allah (ﷺ) used to teach them to say when visiting the graves:

السَّلامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ لَلاحِقُونَ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ

[*asslâmu 'alâykum ahla d-diyâri min l-mu'minîna wa l-muslimîna, wa innâ inshâ'a Allahu lalâhiqūna, as'alu Allaha lanâ wa lakum l-'âfiyata.*

Lit. Peace be upon you, people of the place, those who are among the Faithful and the Muslim. Indeed, we will be, God willing, following. We ask Allah for well-being for us and you]. Muslim (no. 975).

Praying for Rain

162. Anas ibn Mâlik (ﷺ) said: 'On a Friday, a man entered [the Prophet's mosque] through a gate facing the pulpit while the Messenger of Allah (ﷺ) was delivering the sermon. The man stood in front of the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah! The livestock have perished and we have become cut off. So pray to Allah to make it rain'. Anas added: 'The Messenger of Allah (ﷺ) raised his hands and said:

اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا

[*Allahumma s-qinâ, Allahumma s-qinâ, Allahumma s-qinâ.*

Lit. O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain]. Anas said: 'By Allah, we could not see any trace of cloud in the sky and there was no building or house between us and [the mountain of] Sil'[86]. A heavy cloud as [thick as] a shield appeared from behind it. When it came in the middle of the sky, it spread then it rained. By

86. That is, to block our view.

Allah! We did not see the sun for a [whole] week. Next Friday, a man entered through the same gate while the Messenger of Allah (ﷺ) was delivering the sermon. The man stood in front of him and said: 'O Messenger of Allah! The livestock have perished and we have become cut off. So pray to Allah to withhold the rain. The Messenger of Allah (ﷺ) raised his hands and said:

اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

[*Allahumma hawâlayna wa lâ 'laynâ, Allahumma 'alâ l-ākâmi wa z-zirâbi wa l-awdiyati wa manâbiti sh-shajari.*

Lit. O Allah! Around us and not on us. O Allah! Over the plateaus, on the mountains and hills, on the valleys and on the places where the trees grow]'. Anas said: 'Then the rain withheld and we went out walking in the sun'. al-Bukhârî (no. 1013) and Muslim (no. 897).

163. 'Âishah, may Allah be pleased with her, said: 'One day, the people complained to the Messenger of Allah (ﷺ) about the scarcity of rain.

He called for a pulpit and it was placed for him in a prayer place [outside Madinah]. He appointed a certain day for the people to come out on. The Messenger of Allah (ﷺ) came out when the [first] light of the sun appeared, sat on the pulpit, glorified Allah[87] and thanked Him, glorified and exalted is He. Then he said: **'You have complained about the parchedness of your lands and the lateness of the rain from its usual time. Allah, glorified and exalted is He, commanded you to pray to Him and promised you a response'**. Then he said:

الحَمْدُ لله رَبِّ العَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَالِك يَوْمِ الدِّينِ، لاَ إِلَهَ إِلاَّ اللهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللهُ لاَ إِله إِلاَّ أَنْتَ الغَنِيُّ، وَنَحْنُ الفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنا قُوَّةً وَبَلاَغاً إِلَى حِينٍ

[al-hamdu li Allahi Rabbi l-'âlamîna. ar-Rahmâni ar-Rahîmi. Mâliki yawmi d-dîni. lâ ilâha illâ Allahu yaf'alu ma yurîdu, Allahumma anta Allahu

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87. That is, said الله أكبر [*Allahu akbaru*. Lit. Allah is the Greatest].

lâ ilâha illâ anta l-Ghaniyyu, wa na<u>h</u>nu l-fuqarâ'u, anzil 'alaynâ l-ghaytha wa j-'al mâ anzalta lanâ quwwatan wa balâghan ilâ <u>h</u>înin.

Lit. "All gratitude be to Allah, Lord of all beings. The Most Gracious the Most Merciful. Owner of the Day of Judgment"[88]. There is no god worthy of worship except for Allah. He does what he pleases. O Allah! Bring down on us [a reviving] rain and make in what you bring down on us power and provision until an appointed term]. Then he raised his hands up till the whiteness of his armpits showed. Then he turned his back to the crowd and turned the upper part of his garment inside out while raising his hands. After that, he turned to the people, descended from the pulpit and prayed two *rak'ahs*. Allah, glorified and exalted He is, gathered the clouds, it thundered and lightened, then it rained, by Allah's permission. He did not return to his mosque until the rain came down in torrents. When he saw how the people hurried to take shelter, he laughed until his molars appeared

88. That is the first three *âyahs* of *surat* al-Fati<u>h</u>ah.

and said: **‘I testify that Allah has power over everything and I am his servant and Messenger’**. Abu Dawoud (no. 1173).

164. Jâbir ibn ‘Abdillah, may Allah be pleased with him and his father, said: ‘A gathering of people came to the Prophet (ﷺ) crying. He said:

اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيئاً مَرِيعاً نَافِعاً، غَيْرَ ضَارٍّ، عَاجِلاً غَيْرَ آجِلٍ

[*Allahumma s-qinâ, ghaythan mughîthan marî’an marî‘an nâfi’an, ghayra dârrin, ‘âjilan ghayra ājilin.*

Lit. O Allah! Bless us with rain that is reviving, unharmful, causing plants to grow, useful, not damaging, soon not late]. Then the sky poured down with rain on them’. Abu Dawoud (no. 1169).

165. Anas (ﷺ) reported that: ‘ ‘Umar ibn al-Khattâb (ﷺ) used to ask al-‘Abbâs ibn ‘Abdul Muttalib (ﷺ) to pray to Allah for rain. He used to say: ‘O Allah! We used to ask Your Prophet (ﷺ) to pray to You for rain, and You would bless us with rain. Now we ask his uncle to pray to You for

rain. O Allah! Bless us with rain'. And so it would rain'[89]. al-Bukhârî (no. 1010).

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89. Ibn Hajar in his commentary on this *hadith* narrates that az-Zubayr ibn Bakkâr reported that on this occasion al-'Abbâs said:

اللَّهُمَّ إِنَّهُ لَمْ يَنْزِلْ بَلاءٌ إِلاَّ بِذَنْبٍ، وَلَمْ يُكْشَفْ إِلاَّ بِتَوْبَةٍ، وَقَدْ تَوَجَّهَ الْقَوْمُ بِي إِلَيْكَ لِمَكَانِي مِنْ نَبِيِّكَ، وَهَذِهِ أَيْدِينَا إِلَيْكَ بِالذُّنُوبِ وَنَوَاصِينَا إِلَيْكَ بِالتَّوْبَةِ فَاسْقِنَا الْغَيْثَ

[*Allahumma innahu lam yanzil balâ'un illâ bi dhanbin, wa lam yukshaf illâ bi-tawbatin, wa qad tawajjah l-qawmu bî ilayka li-makânî min nabiyyka, wa hâdhihi aydînâ ilayka bi dh-dhunūbi wa nawasînâ ilayka bi t-tawbati fas-qina l-ghaytha.* Lit. O Allah! Never has hardship befallen except because of committing sins and it has never been lifted except by repentance. These people asked me to supplicate to You because [of the high position] your Prophet held me [as I am a relation of him]. These are our hands stretched to You with sins and our faces to You with repentance, so bless us with rain]. Az-Zubayr ibn Bakkâr goes on [after al-'Abbâs had finished supplicating]: "Clouds like mountains formed in the sky, [it rained,] plants grew and people thrived".

When the Wind Blows

166. 'Âishah, may Allah be pleased with her, said: 'The Prophet (ﷺ) used to say when the wind picks up:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

[*Allahumma innî as'aluka khayrahâ wa khayra mâ fihâ wa khayra mâ ursilat bihi, wa a'ūdhu bika min sharrihâ wa sharri mâ fîhâ wa sharri mâ ursilat bihi.*

Lit. O Allah! I ask you for its good, the good that is in it and the good with which it was sent. I seek refuge in You from its evil, the evil that is in it and the evil with which it was sent]'. Muslim (no. 899).

167. Abu Hurayrah (ؓ) narrated that he heard the Messenger of Allah (ﷺ) say: **'Wind is from Allah's mercy. It comes with mercy and it comes with punishment. If you see it do not curse it and ask Allah for its good and seek refuge in Him from its evil'**. Abu Dawoud (no. 5097).

When Hearing Thunder

168. It is reported that 'Abdullah ibn az-Zubayr, may Allah be pleased with him and his father: 'When hearing thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالمَلاَئِكَةُ مِنْ خِيفَتِهِ

[*subhâna l-ladhî yusabbihu r-ra'du bi hamdihi wa l-malâ'katu min khîfatihi.*

Lit. Glorified be He Whom the thunder glorifies in praises and the angels in fear]'. Mâlik in *al-Muwatta'* (p. 1822) and al-Bukhârî in *al-Adab l-Mufrad* (p. 723).

When the Rain Falls

169. ‘Âishah, may Allah be pleased with her, said: ‘The Messenger of Allah (ﷺ) used to say when the the rain falls:

اللَّهُمَّ صَيِّباً نَافِعاً

[*Allahumma sayyiban nâfi'an.*

Lit. O Allah! [make it] beneficial rain]’. al-Bukhârî (no. 1032).

When Solar or Lunar Eclipse Takes Place

170. 'Âishah, may Allah be pleased with her, reported that the Messenger of Allah (ﷺ) said: **'The sun and the moon are two of the signs of Allah. They do not eclipse for the death or the birth of anyone. When you see that, then supplicate to Allah, glorify Him** [i.e. say *Allahu akbar*], **perform prayer and give charity'**. al-Bukhârî (no. 1044) and Muslim (no. 901).

171. Abu Mūsâ al-Ash'arî (ﷺ) said: 'The sun eclipsed and the Prophet (ﷺ) stood alarmed fearing that it was the Hour. He went to the mosque and prayed making his standing, bowing and prostration very long, which I did not see him do before. Then he said: **'These signs that Allah sends are not for the death nor are they for the birth of anyone but by them Allah alarms his servants. If you see them, then rush to mentioning Him, praying to Him and seeking His forgiveness''**. al-Bukhârî (no. 1059) and Muslim (no. 912).

What to Say upon Seeing the Crescent

172. Talhah ibn ‘Ubayd-Allah (ﷺ) said that: ‘When seeing the [lunar] crescent, the Prophet (ﷺ) used to say:

اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالإِيمَانِ، وَالسَّلاَمَةِ وَالإِسْلاَمِ، رَبِّي وَرَبُّكَ اللهُ

[*Allahumma ahillahu ‘alaynâ bi l-yumni wa l-imâni, wa s-salâmati wa l-islâmi, Rabbî wa Rabbuka Allahu.*

Lit. O Allah! Make it come to us with welfare, faith, safety and Islam. My Lord and yours is Allah]’. at-Tirmidhî (no. 3451).

Supplication when Breaking Fasting

173. Ibn ‘Umar, may Allah be pleased with him and his father, narrated that: ‘The Prophet (ﷺ) used to say when breaking his fasting:

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللهُ

[*dhahaba z-zhma'u, wa b-tallati l-'urūqu, wa thabata l-ajru in shâ'a Allahu.*

Lit. Thirst is quenched, the veins are moistened and the reward is registered by Allah's permission]'. Abu Dawoud (no. 2357).

What to Say on *Laylatu l-Qadr*[90]

174. 'Âishah, may Allah be pleased with her, is reported to have said: 'Messenger of Allah, if I knew on which night *Laylatu-l-Qadr* is, what should I say? He said: **'Say:**

اللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ العَفْوَ فَاعْفُ عَنِّي

[*Allahumma innaka 'afūwun tuhibbu l-'afwa fa '-fu 'annî.*

Lit. O Allah! You are Oft-Forgiving and like forgiveness, so forgive me]**'**. at-Thirmidhî (no. 3513) and Ibn Mâjah (no. 3850).

90. ليلة القدر is variably translated as the Night of Grandeur / Decree / Power. It is by far the best night of the year as it is better than one thousand months (c.f. the Glorious Qur'an *âyah* 3 *surah* 97). Although all these meanings are applicable, the Night of Decree is the most obvious because on this night Allah (ﷻ) decrees the happenings and the provisions for the year ahead until the next Night of Decree.

Supplications for Mounting a Means of Transportation and Travelling

175. Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: **'Whoever intends to travel should say to the people he leaves behind:**

أَسْتَوْدِعُكُمُ اللهَ الَّذِي لاَ تَضِيعُ وَدَائِعُهُ

[*astawdi'ukumu Allaha l-ladhî lâ tadî'u wadâ'i'uhu.*

Lit. I entrust Allah with you, He is with Whom trust is never misplaced]'. Ibn Mâjah (no. 2825) and at-Tabâranî (no. 823).

176. Ibn 'Umar, May Allah be pleased with him and his father, was reported as saying to the one who intends to travel: 'Come closer so that I can bid you farewell as the Messenger of Allah (ﷺ) used to bid us farewell. He used to say:

أَسْتَوْدِعُ اللهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ

[*astawdi'u Allaha dînaka, wa amânataka, wa khawâtîma 'amalika.*

Lit. I entrust Allah with your religion,

responsibilities[91] and the last things you do]'. at-Tirmidhî (no. 3443).

177. Abu Hurayrah (ﷺ) narrated: 'A man [came to the Messenger of Allah (ﷺ) and] said: 'Messenger of Allah! I intend to travel so advise me'. He said: **'I advise you to be thoughtful of Allah and to glorify Him** [i.e. say *Allahu akbaru*] **on every high place'**. When the man left, he said: **'O Allah! Fold the Earth before him and make travelling easy for him'**. at-Tirmidhî (no. 3445) and Ibn Mâjah (no. 2771).

178. Anas ibn Mâlik (ﷺ) narrated: 'A man came to the Prophet (ﷺ) and said: 'Messenger of Allah! I intend to travel so make provision for me'. He said: **'May Allah provide for you with piety'**. He said: 'Give me more'. He said: **'...and may He forgive your sins'**. He said: 'Give me more, most beloved'. He said: **'...and may He make good easy for you wherever you are'**. at-Tirmidhî (no. 3443).

179. Ali ibn Rabî'ah said:'I witnessed Ali (ﷺ) when once he was brought a dromedary to ride. As

91. That is, the things and people you are entrusted with.

he put his foot on the stirrup he said: بسم الله [*bismi Allahi*. In the Name of Allah]. When he straightened himself on its back, he said: الحَمْدُ لله [*al-hamdu li Allahi.* Gratitude be to Allah]. Then he said:

﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ۞ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

subhâna l-ladhî sakhkhara lanâ hâdhâ wa mâ kunnâ lahu muqrinîna. wa innâ ilâ Rabbinâ lâ munqalibūna.

Lit. "Glorified be He, Who has subjected this to us while we were not able of that. Indeed to our Lord we are returning"[92]]. Then he said: الحَمْدُ لله, three times. Then he said: اللهُ أَكْبَر [*Allahu akbaru*. Allah is the Greatest], three times. Then he said:

سُبْحَانَكَ إنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإنَّهُ لاَ يَغْفِرُ الذُّنوبَ إلاَّ أَنْتَ

[*subhânaka innî zalamtu nafsî fa gh-fir lî, fa innahu lâ yaghfiru dh-dhunūba illâ anta*.

Lit. Glory be to You, I have transgressed against myself. Forgive me for no one forgives sins except You]. Then he smiled. It was said to him: 'Leader of the believers, what makes you smile?' He

92. *Surah* 43, *âyahs* 13-14.

said: 'I saw the Prophet (ﷺ) do as I did, then he smiled. I said to him: 'Messenger of Allah, what made you smile?' He said: **'Your Lord wonders at His servant when he says: 'Forgive me my sins', knowing that no one forgives sins except Him'**. Abu Dawoud (no. 2602), and at-Tirmidhî (no. 3446).

180. Ibn 'Umar, may Allah be pleased with him and his father, narrated: 'At straightening himself on the back of his dromedary on embarking on a journey, the Messenger of Allah (ﷺ) used to glorify [say: اللهُ أَكْبَر, *Allahu akbaru*. Allah is the Greatest] thrice, then he would say:

﴿ سُبۡحَٰنَ ٱلَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ ۝ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا البِرَّ وَالتَّقْوَى، وَمِنَ العَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ المَنْظَرِ، وَسُوءِ المُنْقَلَبِ فِي المَالِ وَالأَهْلِ

[*"subhâna l-ladhî sakhkhara lanâ hâdhâ wa mâ kunnâ lahu muqrinîna. wa innâ ilâ Rabbinâ lamunqalibūna". Allahumma innâ nas'aluka*

fî safarinâ hâdhâ l-birra wa t-taqwâ, wa mina l-'amali mâ tar<u>d</u>â, Allahumma hawwin 'alaynâ safaranâ hâdhâ, wa<u>t</u>-wi 'annâ bu'dahu, Allahumma anta <u>S</u>-<u>S</u>â<u>h</u>ibu fi s-safari wa l-Khalîfatu fi l-ahli, Allahumma innî a'ūdhu bika min wa'thâ'i s-safari, wa ka'âbati l-man<u>z</u>ari, wa sū'i l-munqalabi fi l-mâli wa l-ahli.

Lit. "Glorified be He, Who has subjected this to us while we were not able of that. Indeed to our Lord we are returning". O Allah! We ask of You in this journey of ours, obedience and avoidance of wrongdoing, and doing the deeds that please You. O Allah! Make this journey of us easy and fold its distance before us. O Allah! You are the Companion in travel and the Successor to our families. O Allah! I seek refuge in you from the hardship of travel, the unpleasantness of sight and a sad return to [one's] wealth and family]. Upon returning, he would say the same and add:

آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ

[āyibūna, tâ'ibūna, 'âbidūna, li Rabbinâ <u>h</u>âmidūna.

Lit. [We are] returning, repenting, worshipping and thankful to our Lord]'. Muslim (no. 1342).

181. Jâbir ibn Abdillah, may Allah be pleased with him and his father, narrated: 'We used to glorify [say: اللهُ أَكْبَرُ, *Allahu akbaru*. Allah is the Greatest] when we went up a high place and exalt [say: سُبْحَانَ اللهِ, *subhâna Allahi.* Glory be to Allah] when we came down [from it]'. al-Bukhârî (no. 2993).

182. Anas (ﷺ) reported: 'When the Prophet (ﷺ) overlooked Madinah he said:

آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ

[*āyibūna, tâ'ibūna, 'âbidūna, li Rabbinâ hâmidūna.*

Lit. [We are] returning, repenting, worshipping and thankful to our Lord]. He went on repeating these words until he entered Madinah'. al-Bukhârî (no. 3085) and Muslim (no. 1345).

What to Say upon Seeing a Village, a Town or a City that One Wants to Enter

183. Suhayb (ﷺ) reported that: 'The Prophet (ﷺ) never saw a town without saying:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ، وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ، فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ القَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

[*Allahumma Rabba as-samâwâti s-sab'i wa mâ azlalna, wa Rabba l-arâdîna s-sab'i wa mâ aqlalna, wa Rabba as-shayâtîni wa mâ adlalna, wa Rabba r-riyâhi wa mâ dharayna, fa innâ nas'aluka min khayri hâdhihi l-qaryati, wa khayra ahlihâ, wa na'ūdhu bika min sharrihâ wa sharri ahlihâ wa sharri mâ fihâ.*

Lit. O Allah! Lord of the seven heavens and what they shade, Lord of the seven Earths and what they hold, Lord of the devils and that they lead astray, and Lord of winds and that they scatter; we ask You for the good of this town and the good of its people, and we seek refuge in You from its evil,

the evil of its people and the evil of what is in it]'. an-Nasâ'î in *'Amalu l-Yawmi wa l-Laylah* (p. 547).

What to Say before Living in a House

184. Khawlah bint Hakîm as-Sulamiyyah, may Allah be pleased with her, said: 'I heard the Messenger of Allah (ﷺ) say: **'Whoever sets foot in a house and says:**

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

[*a'ūdhu bi kalimâti Allahi t-tâmâti min sharri mâ khalaqa*.

Lit. I seek refuge in Allah's Prefect Words from the evil of what he has created]**, nothing will harm him until he leaves that abode'**. Muslim (no. 2708).

185. 'Umar ibn abi Salamah, may Allah be pleased with him and his father, said: 'I was a young boy in the household of the Messenger of Allah (ﷺ) and [when sitting around the food] my hand used to go around the platter. The Messenger of Allah (ﷺ) said to me: **'Young man! Mention the name of Allah** [i.e. say *bismi Allahi*]**, eat with your right hand, and eat from the food closest to you'**. And that was the way I ate ever since'. al-Bukhârî (no. 5376) and Muslim (no. 2022).

186. Hudhayfah (ﷺ) said: 'We used to hold our hands back when attending a meal with the Prophet (ﷺ) until he puts his hand in the food. One day, we attended a meal with him whereupon came a young woman [hurrying] as if being pushed. She proceeded to put her hand in the food and the Messenger of Allah (ﷺ) held her hand. After that, a Bedouin came [hurrying] as if being pushed, and he (ﷺ) held his hand. Then the Messenger of Allah (ﷺ) said: **'The devil finds his way to the food on which the name of Allah is not mentioned. He**

came with this young woman to eat through her. I held her hand. He came with this Bedouin to eat through him. I held his hand. By Him in Whose Hands my soul is, I held his hand[93] in mine with hers'. Muslim (no. 2017).

187. Wahshi ibn Harb ibn Wahshi reported from his grandfather, may Allah be pleased with him, that: 'The Companions of the Prophet (ﷺ) said: 'Messenger of Allah, we eat yet we are not full! He said: **'Do you eat individually?'** They said: 'Yes!' He said: **'Gather around your food, mention Allah's name on it, and He will bless it for you'**. Abu Dawoud (no. 3764) and Ibn Mâjah (no. 3286).

188.'Âishah, may Allah be pleased with her, reported that the Messenger of Allah (ﷺ) said: **'When anyone of you eats, let him mention the name of Allah. If he forgets to mention the name of Allah, then he should say:**

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

[*bismi Allahi awwalahu wa ākhirahu.*

93. That is, the devil's hand.

Lit. In the name of Allah for its first and last]'. Abu Dawoud (no. 3767) and Ibn Mâjah (no. 3264).

189. Anas ibn Mâlik (ﷺ) said: 'The Messenger of Allah (ﷺ) said: **'Indeed, Allah is pleased with the servant who eats and gives thanks to Him or drinks and gives thanks to Him**[94]**'**. Muslim (no. 2734).

190. Mu'âdh ibn Anas (ﷺ) reported that: 'The Messenger of Allah (ﷺ) said: **'Whoever eats and says:**

الحَمْدُ للهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّة

[*al<u>h</u>amdu li Allahi l-ladhî a<u>t</u>'amanî hâdhâ <u>t</u>-<u>t</u>a'âma wa razaqanîhi min ghayri <u>h</u>awlin lî wa lâ quwwatin.*

Lit. Gratitude be to Allah, Who fed me this food and provided it for me without power or ability on my side]**, his previous sins will be forgiven'**. Abu Dawoud (no. 4023) and at-Tirmidhî (no. 3458).

191. Abu Umâmah (ﷺ) said: 'The Prophet (ﷺ)

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94. That is, say, *al-<u>h</u>amdu li Allahi.* Gratitude be to Allah.

used to say when he finished eating:

الحَمْدُ للهِ كَثِيراً طَيِّباً مُبَارَكاً فِيهِ، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ رَبَّنَا

[*alhamdu li Allahi kathîran tayyiban mubârakan fîhi, ghayra makfiyyin wa lâ muwadda'in wa lâ mustaghnan 'anhu Rabbanâ.*

Lit. Grattitude be to Allah. A gratitude that is plentiful, pure, blessed; not denied, bid farewell, or done without. Our Lord [hear our supplication]'. al-Bukhârî (no. 5458).

Supplications for the Hosts

192. al-Miqdâd (ﷺ) said: 'Two companions of mine and I came to the Prophet (ﷺ). Our sight and hearing was weakened by exhaustion…'. [He mentioned the whole *hadith*. In it he mentioned that the Prophet (ﷺ) said…]

اللَّهُمَّ أَطْعِمْ مَــنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

[*Allahumma at-'im man at'amanî wa s-qi man saqânî.*

Lit. O Allah! Feed that who fed me and give drink to that who gave me drink]'. Muslim (no. 2055).

193. Abdullah ibn Busr (ﷺ) said: 'The Messenger of Allah (ﷺ) paid a visit to my father. We served him with food and *watbah*[95]. Then he was served with dates. He ate and collected the stones between his index and middle fingers. Then he was brought drink. He drank from it and handed it over to the one sitting to his right. [When the Prophet (ﷺ) wanted to leave] my father took hold of the harness of his dromedary and said: 'Pray for

95. *Watba* is a kind of dish.

us!' He said:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

[*Allahumma bârik lahum fî mâ razaqtahum, wa gh-fir lahum wa r-hamhum.*

Lit. O Allah! Bless that which You have provided for them, forgive them and have mercy upon them]'. Muslim (no. 2042).

194. Anas ibn Mâlik (ﷺ) said: 'The Prophet (ﷺ) visited Sa'd ibn 'Ubâdah. Sa'd brought him bread and oil and he ate. Then Prophet (ﷺ) said:

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلاَئِكَةُ

[*aftara 'indakumu s-sâ'imūna, wa akala ta'âmakumu l-abraru, wa sallat 'alaykumu l-mâla'ikatu.*

Lit. May the fasting break their fast at yours, the pious eat from your food, and the angels pray for you]'. Abu Dawoud (no. 3854).

Exchanging Greetings

195. Abdullah Ibn ‘Umar, may Allah be pleased with him and his father, reported that: ‘A man asked the Prophet (ﷺ): ‘What are the best manners in Islam?’ He said: **‘Being generous with food and extending *salâm* to those whom you know and those whom you do not’**. al-Bukhârî (no. 28) and Muslim (no. 39).

196. Abu Hurayrah (ﷺ) said that the Messenger of Allah (ﷺ) said: **‘You will not enter Paradise unless you are believers. You will not become believers unless you have affection for one another. Should I not direct you to a thing if you do you will have affection for one another: spread greeting of *as-salâm* among yourselves’**. Muslim (no. 54).

197. Abu Hurayrah (ﷺ) said that Prophet (ﷺ) said: **‘Allah created Adam in his form; sixty cubits in height. When He created him, He said: “Go and greet the group of angels who are sitting there, and listen to what they will say in reply to you. It shall be your greeting and the greeting of your offspring”. Adam** [went and] **said:**

السَّلاَمُ عَلَيْكُمْ

[*asslâmu ʻalaykum.*

Lit. Peace be upon you]**. They replied:**

السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللهِ

[*assalâmu ʻalayka wa ra<u>h</u>matu Allahi.*

Lit. Peace be upon you and Allah's mercy]**. They added: '…and Allah's mercy'. Whoever enters Paradise will be in the form of Adam. The creation of Adam's offspring kept on decreasing until now'**. al-Bukhârî (no. 6227) and Muslim (no. 2841).

198. ʻImrân ibn ʻHu<u>s</u>ayn (ﷺ) said that: 'A man came to the Prophet (ﷺ) and said:

السَّلاَمُ عَلَيْكُمْ

[*assalâmu ʻalaykum.*

Lit. Peace be upon you]. He replied to him and said: **'Ten'**[96]. Then another came and said:

السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

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96. That is ten *<u>h</u>asanas*, points of reward for doing a good deed.

[*assalâmu 'alaykum wa rahmatu Allahi.*

Lit. Peace be upon you and Allah's mercy]. He replied to him and said: **'Twenty'**. Then another came and said:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

[*assalâmu 'alaykum wa rahmatu Allahi wa barakâtuhu.*

Lit. Peace be upon you and Allah's mercy and His blessings]'. He replied to him, sat and said: **'Thirty'**'. Abu Dawoud (no. 5195) and at-Tirmidhî (no. 2689).

199. Abu Umâmah said that Messenger of Allah (ﷺ) said: **'The most deserving person of Allah's mercy is he who extends the greeting first'**. Abu Dawoud (no. 5197).

200. Ali ibn Abi Tâlib (ﷺ) said that Prophet (ﷺ) said: **'It is sufficient for a passing group of people that one of them greets, and it is sufficient for a sitting group of people that one of them replies'**. Abu Dawoud (no. 5210).

201. It is reported that Anas ibn Mâlik (ﷺ): 'Passed by a group of young boys and greeted

them. Anas said: 'Messenger of Allah (ﷺ) used to do this''. al-Bukhârî (no. 6247).

202. Abu Hurayrah (ﷺ) said that Prophet (ﷺ) said: **'When one of you reaches a gathering, let him extend *salâm*. If he wants to sit, then let it be. Then upon standing to leave, let him extend *salâm*. The first one is in no way more due than the last'**. Abu Dawoud (no. 5208) and at-Tirmidhî (no. 2706).

What to Say upon Sneezing

203. Abu Hurayrah (ﷺ) said that Prophet (ﷺ) said: **'Allah likes sneezing and dislikes yawning. If one sneezes and gives thanks to Allah** [i.e. says: الحَمْدُ لله, *al-hamdu li Allahi*. Gratitude be to Allah] **then it is incumbent upon every Muslim who hears him to pray for blessing for him** [i.e. say: يَرْحَمُكَ اللهُ, *yarhamuka-Allahu*. May Allah be merciful to you]**. As for yawning, it is from the devil, and one should hold it back as much as he can. Because when he opens his mouth with 'Hâ!', the devil laughs at him'**. al-Bukhârî (no. 6223).

204. Abu Hurayrah (ﷺ) said that Prophet (ﷺ) said: **'When one of you sneezes then let him say:** الحَمْدُ لله [*al-hamdu li-Allahi*. Gratitude be to Allah]. **Upon hearing this, his brother** [in Isalm] **should say to him:** يَرْحَمُكَ اللهُ [*yarhamuka Allahu*. May Allah be merciful to you]**. Upon hearing his brother's reply, he should say:**

يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ

[*yahdîkumu Allahu wa yuslihu bâlakum*.

Lit. May Allah guide you and enhance your affairs]**’**. al-Bukhârî (no. 6224).

205. Abu Mūsâ al-Ash‘arî (ﷺ) said: ‘I heard the Messenger of Allah (ﷺ) say: **‘If one of you sneezes and thanks Allah, then pray for blessing for him. If he does not thank Allah, then do not pray for blessing for him’’**. Muslim (no. 2992).

Marriage, Congratulating for it and Entering upon a New Wife

206. Abdullah ibn Mas'ūd (ﷺ) said: 'The Messenger of Allah (ﷺ) taught us the sermon of need which is:

الحَمْدُ للهِ نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسنا، وَسَيِّئَاتِ أَعْمالنا، مَنْ يَهْدِ اللهُ فَلا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لا إِلَهَ إِلا اللهُ، وَحْدَهُ لا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ،

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء: ١]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

[آل عمران: ١٠٢]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ [الأحزاب: ٧٠-٧١]

[*al-hamdu li Allahi nahamaduhu, wa nasta'înuhu, wa nastaghfiruhu, wa na'ūdhu bihi min shurūri anfusinâ, wa sayyi'âti a'mâlinâ, man yahdi*

Allahu fa lâ mudilla lahu, wa man yudlil fa lâ hadiya lahu, wa ashhadu an lâ ilâha illâ Allahu, wahdahu lâ sharîka lahu, wa ashhadu anna Muhammadan ‘abduhu wa rasūluhu, “Yâ ayyuha n-nâsu t-taqū Rabbakum l-ladhî khalaqakum min nafsin wâhidatin wa khalaqa minhâ zawjahâ wa baththa minhumâ rijâlan kathîran wa nisâ’an wa t-taqū Allaha l-ladhî tasâ’lūna bihi wa l-arhâma inna Allaha kâna ‘alaykum raqîban”, “yâ ayyuha l-ladhîna āmanū ittaqū Allaha haqqa tuqâtihi wa lâ tamūtunna illâ wa antum muslimūna”, “yâ ayyuha l-ladhîna āmanū ittaqū Allaha wa qulū qawlan sadîdan yuslih lakum a’mâlakum wa yaghfir lakum dhunūbakum wa man yuti’i Allaha wa rasūlahu faqad fâza fawzan ‘azîman”.

Lit. Gratitude be to Allah. We thank Him, seek His assistance and seek His forgiveness. We seek refuge in Him from the evils of ourselves and our bad deeds. Whoever Allah guides no one can misguide and whoever Allah misguides no on can guide. I testify that there is no god worthy of worship except for Allah and I testify that Muhammad is his servant and Messenger. “O mankind! Be heedful of your Lord, who created you from one soul and

created from it its mate and dispersed from both of them many men and women. Be heedful of Allah, by Whom you ask one another [for favours and rights], and the wombs[97]. Indeed, Allah is watchful over you" [4:1]. "O you who believe! Be heedful of Allah as He should be and do not die except as Muslims" [3:102]. "O you who believe! Be heedful of Allah and speak the truth. He will [then] direct you to righteous deeds and forgive your sins. He who obeys Allah and his Messenger has indeed attained a great attainment" [33: 70-71]]'. Abu Dawoud (no. 2118) and at-Tirmidhî (no. 1105).

207. Anas ibn Mâlik (ﷺ) said that the Prophet (ﷺ) saw on Abdul Rahmân ibn 'Awf a trace of yellowness [of saffron] and said to him: **'What is this?'** He said: 'Messenger of Allah! I married a woman and gave her [as a wedding gift] five dirhams'. He said: فَبَارَكَ اللهُ لَكَ [*fabâraka Allahu laka.* May Allah bless it [i.e., your marriage] for you]**. Invite to a wedding feast. Even a goat** [would suffice]'. al-Bukhârî (no. 5155) and Muslim (no. 1427).

97. That is, be heedful of Allah with regards to relations of kinship, by cherishing them and not severing them.

208. Abu Hurayrah (ﷺ) said that: 'The Prophet (ﷺ) used to pray for the bridegroom saying:

بَارَكَ اللهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

[*bâraka Allahu laka, wa bâraka 'alayka, wa jama'a baynakumâ fî khayrin.*

Lit. May Allah bless it for you, may Allah descend his blessings on you and may He join you in bliss]'. Abu Dawoud (no. 2130) and at-Tirmidhî (no. 1091).

209. Amr ibn Shu'ayb reported through his father who reported through his father that the Prophet (ﷺ) said: **'When one of you marries a woman or buys a slave let him say:**

اللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ

[*Allahumma innî as'aluka khayrahâ wâ khayra mâ jabaltahâ 'alayhi, wa a'ūdhu bika min sharrihâ wa sharri mâ jabaltahâ 'alayhi.*

Lit. O Allah! I ask You for the good within her and the good You have made her bent for, and seek refuge in You from the evil within her and the evil

You have made her bent for]. **When he buys a camel let him hold it by the top of its hump and say the same'**. Abu Dawoud (no. 2130) and Ibn Mâjah (no. 1091).

210. Ibn 'Abbâs, may Allah be pleased with him and his father, said that the Prophet (ﷺ) said: **'If one of you has marital realtions with his wife and says:**

اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

[*Allahumma jannibnâ sh-shaytâna wa jannibi sh-shaytâna mâ razaqtanâ*.

Lit. O Allah! Drive a way the devil from us and drive the devil away from what You bless us with], **then if Allah wills a child for them from that, he will never be harmed by a devil'**. al-Bukhârî (no. 5165) and Muslim (no. 1434).

Supplications for the Newborn

211. Asmâ' bint Abu Bakr, may Allah be pleased with her and her father, is reported to have said that she: 'Came with her son, Abdullah ibn az-Zunbayr, may Allah be pleased with him and his father, to the Prophet (ﷺ) and put him on his lap. He called for a date and when it was brought to him he chewed it, and put some of its juice in his mouth. The first thing to enter his stomach was the saliva of the Messenger of Allah (ﷺ). Then he rubbed his palate with a [piece of wet] date. Then he supplicated for him and asked for blessings for him. Abdullah was the first born in Islam'. al-Bukhârî (no. 3909) and Muslim (no. 2146).

212. Ibn 'Abbâs, may Allah be pleased with him and his father, said: 'The Prophet (ﷺ) used to seek refuge in Allah for al-Hasan and al-Husayn saying: **'Your father** [i.e. Ibrâhîm] **used to seek refuge by them** [i.e. the following words] **for Isma'îl and Ishâq:**

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لامَّةٍ

[*a'ūdhu bi kalimâti Allahi t-tâmati min kulli shaytânin wa hâmmatin, wa min kulli 'aynin lâmmatin*.

Lit. I seek refuge in Allah's Perfect Words from every devil and poisonous creature, and from every evil eye]'. al-Bukhârî (no. 3909).

What to Say upon Putting on New Clothes

213. Abu Sa'îd al-Khudrî (ﷺ) said: 'When putting on a new garment, the Messenger of Allah (ﷺ) used to name it by its name, i.e. turban, shirt or *ridâ'*[98], then say:

اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ كَسَوْتَنِيه، أَسْأَلُكَ خَيْرَهُ، وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

[*Allahumma laka l-hamdu, anta kasawtanîhi, as'aluka khayrahu, wa khayra ma suni'a lahu, wa a'ūdhu bika min sharrihi wa sharri ma suni'a lahu.*

Lit. O Allah! Gratitude be to You. You provided it for me to wear. I ask You for its good and the good that it was made for, and seek refuge in You from its evil and the evil that it was made for]'. Abu Dawoud (no. 2030) and at-Tirmidhî (no. 1767).

98. That is to say, for example: 'I ask you for the good of this turban'.

What to Say
If One Sees New Clothes on Another Person

214. Abu Nadrah said: 'The Companions of the Prophet (ﷺ) used to say when seeing new clothes [on a person]:

تُبْلِي وَيُخْلِفُ اللهُ تَعَالَى

[*tublî wa yukhlifu Allahu ta'âlâ*.

Lit. [May you] wear it out and [may] Allah the Almighty replace it [with another]]'. Abu Dawoud (no. 4020).

What to Say upon Hearing a Cock Crow, a Donkey Bray or a Dog Bark

215. Abu Hurayrah (ﷺ) said that the Prophet (ﷺ) said: **'When you hear cocks crow ask Allah for benefaction[99]. For they saw an angel. If you hear a donkey's bray, seek refuge in Allah from the devil[100], for it saw a devil'**. al-Bukhârî (no. 3303) and Muslim (no. 2729).

216. Jâbir ibn Abdillah, may Allah be pleased with him and his father, said that the Messenger of Allah (ﷺ) said: **'If you hear dogs bark or donkeys bray at night, seek refuge in Allah. They see what you do not'**. Abu Dawoud (no. 5103) and Ahmad (vol.3, p. 306).

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99. That is say: *Allahumma innî as'aluka min fadhlika*. Lit. O Allah I ask you for Your benefaction.
100. That is say: *Allahumma innî a'ūdhu bika min sh-shayṯâni*. Lit. O Allah I seek refuge in You from the devil.

Expiatory Supplication for Idle Talk

217. Abu Hurayrah (ﷺ) said that Prophet (ﷺ) said: **'Whoever sits in a gathering and talks a lot of idle chatter, and says before he leaves the gathering:**

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، أَشْهَدُ أَنْ لا إِلَهَ إِلا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

[*subhânaka Allahumma Rabbanâ wa bi hamdika, ashhadu an lâ ilâha illâ anta, astaghfiruka wa atūbu ilayka.*

Lit. Glorified be You, O Allah, our Lord, I praise You. There is no god but You. I seek Your forgiveness and repent [of my sins] to You] **all His sins in that gathering will be forgiven'**. Abu Dawoud (no. 4858) and at-Tirmidhî (no. 3433).

218. Abu Hurayrah (ﷺ) said that the Prophet (ﷺ) said: **'No group of people shall disperse from a gathering in which they did not mention Allah, without dispersing from the like of a corpse of a donkey and they will regret it'**. Abu Dawoud (no. 4855).

219. Abdullah Ibn ‘Umar, may Allah be pleased with him and his father, said: ‘Rarely did the Messenger of Allah (ﷺ) [if ever] disperse from a gathering without supplicating with the following to his Companions:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلا مَبْلَغَ عِلْمِنَا، وَلاَ تُسَلِّطْ عَلَيْنَا مَنْ لا يَرْحَمُنَا

[*Allahumma q-sim lanâ min khashyatika mâ yahūlu baynanâ wa bayna ma'âsîka, wa min tâ'atika mâ tuballighunâ bihi jannataka, wa min l-yaqîni mâ tuhawwinu bihi ‘laynâ masa'iba d-dunyâ, wa matti'nâ bi asmâ'inâ, wa absârinâ, wa quwwatinâ mâ ahyaytanâ, wa j-'alhu l-wâritha minnâ wa j-'al tha'ranâ ‘alâ man zalamanâ, wa n-surnâ ‘alâ man ‘âdânâ, wa lâ taj'al musîbatanâ fî dîninâ, wa lâ taj'al d-dunyâ akbara hamminâ wa lâ mablagha ‘ilminâ, wa lâ tusallit ‘alaynâ man lâ yarhamunâ.*

Lit. O Allah! Decree for us as much fear of You as to come between us and sins; as much obedience to You as to make us reach Your Paradise; as much belief that would alleviate the calamities of life; and, make us enjoy our hearing, sight and powers as long as we live and make them lasting [until death comes]; and, make us avenge on whoever opresses us; and, make us victorious over our antagonists; and, do not make calamities befall us in our religion; and, do not make this life the thing that we care most about or the pinnacle of our knowledge; and, do not make dominant over us whoever does not have mercy on us]'. at-Tirmidhî (no. 3502).

What to Say When Angry

220. Sulaymân ibn Surad (ﷺ) said: 'Two men started quarrelling with each other in the Prophet's (ﷺ) presence while we were sitting with him. One of them was enraged, insulting the other, and his face reddened. The Prophet (ﷺ) said: **'Indeed, I know some words if he says them, his anger will be allayed. That is:**

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

[*a'ūdhu bi Allahi min sh-shaytâni r-rajîmi.*

Lit. I seek refuge in Allah from the accursed devil]**'**. Someone said to the man: 'Did you not hear what the Prophet (ﷺ) is saying?' He said: 'I am not insane!' al-Bukhârî (no. 6115) and Muslim (no. 2610).

What to Say
upon Seeing the Less Fortunate

221. Abu Hurayrah (ﷺ) said that the Messenger of Allah (ﷺ) said: **'Whoever sees an afflicted person and says:**

الحَمْدُ للهِ الَّذي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً

[*al-hamdu li Allahi l-ladhî 'âfânî mimmâ b-talâka bihi wa faddalanî 'alâ kathîrin mimman khalaqa tafdîlan.*

Lit. Gratitude be to Allah, Who spared me from what he afflicted you with and favoured me over many of what He created], **that affliction will not befall him'**. at-Tirmidhî (no. 3432).

What to Say upon Entering a Market

222. 'Umar ibn al-Khattâb (ﷺ) said that the Messenger of Allah (ﷺ) said: **'Whoever says upon entering a market:**

لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لا يَمُوتُ، بِيَدِهِ الخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[*lâ ilâha illâ Allahu wahdahu lâ sharîka lahu, lahu l-mulku wa lahu l-hamdu, yuhyî wa yumîtu, wa Huwa Hayyun lâ yamûtu, bi yadihî l-khayru wahuwa 'alâ kulli shay'in qadîrun*.

Lit. There is no god worthy of worship except for Allah, alone without any associates. To Him is sovereignty and gratitude. He causes life and death. He is Alive and never dies. In His Hand is good and He has power over everything]**, Allah will record for him a thousand thousand points for good deeds**[101]**, strike off a thousand thousand points for bad deeds and elevate him a thousand thousand grades** [in Paradise]'. at-Tirmidhî (no. 3428) and Ibn Mâjah (no. 2235).

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101. That is a million *hasanahs*.

What to Say to Someone Who Says: 'I have a liking to you'

223. Anas ibn Mâlik (ﷺ) said that: 'A man was with the Prophet (ﷺ) and another passed by and said: 'Messenger of Allah, I have a liking to this man'. The Messenger said: **'Did you tell him?'** He said: 'No!' He said: **'Then tell him!'** Then he followed him and said:

إِنِّـي أُحِبُّـكَ فِـي اللهِ

[*innî u<u>h</u>ibbuka fî Allahi*.

Lit. I have liking to you for the sake of Allah]. The man replied:

أَحَبَّكَ الَّذِي أَحْبَبْتَـنِي لَهُ

[*a<u>h</u>abbaka l-ladhî a<u>h</u>babtanî lahu*.

Lit. May He, for Whose sake you liked me, like you]'. Abu Dawoud (no. 5125).

What to Say in Return of a Favour

224. Usâmah ibn Zayd, may Allah be pleased with him and his father, said the Messenger of Allah (ﷺ) said: **'He to whom a favour is granted and says:**

جَزَاكَ اللهُ خَيْراً

[*jazâka Allahu khayran.*

Lit. May Allah reward you good [for it]**', then he has given his due thanks'**. at-Tirmidhî (no. 2036).

What to Say upon Seeing First Crop

225. Abu Hurayrah (ﷺ) said: 'When seeing early crop, people used to bring it to the Prophet (ﷺ). When he takes it he says:

اللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدِّنَا، اللّٰهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلَهُ مَعَهُ

[*Allahumma bârik lanâ fî thamarinâ, wa bârik lanâ fî madînatinâ, wa bârik lanâ fî sâ'inâ, wa bârik lanâ fî muddinâ, Allahumma inna Ibrâhîma 'abduka wa khalîluka wa nabiyyuka, wa innî 'abduka wa nabiyyuka, wa innahu da'â li Makkata, wa innî ad'ūka li l-Madînati bi mithli mâ da'âka li Makkata wa mithlahu ma'ahu.*

Lit. O Allah! Bless our crop for us, bless our city for us, bless our *sâ'*[102], and bless our *mudd*[103]. O Allah! Ibrâhîm is Your servant, friend, and Prophet

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102. A unit of measurement.
103. A unit of measurement smaller than the *sâ'*.

and I am Your servant and Prophet. He prayed for Makkah and I am praying for Madinah. I ask You for Madinah as much as he asked You for Makkah and as much added to it]. He then calls the youngest of his children and gives him that crop'. Muslim (no. 1373).

What to Say upon Seeing Something You Like

Allah (ﷻ) says: "Why did you not say when you entered your garden: 'What Allah willed [has occurred]. There is no power except by Allah' "[104] [18: 39].

226. Sahl ibn Hunayf reported that the Prophet (ﷺ) said: **'Whoever sees what he likes in himself or in his wealth, then let him pray for blessing** [for it][105]**. The evil eye is true'**. Ahmad (no. vol. 3, p. 447) and al-Hâkim (vo. 4, pp. 215-216).

227. Abi Sa'îd (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) used to seek refuge from the jinn and the evil eye of man. When the *mu'awwithatân*[106] were revealed, he used them and left everything else'. at-Tirmidhî (no. 2058) and Ibn Mâjah (no. 3511).

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104. That is: مَا شَاءَ اللهُ لاَ قُوَّةَ إِلاَّ بِاللهِ, pronounced: *mâ shâ'a Allahu lâ quwwata illâ bi Allahi.*
105. A well-known form is to say: بارك الله لك or بارك الله عليك [*bâraka Allahu laka* or *bâraka Allahu 'layka*. May Allah bless].
106. See footnote no. 30.

228. Anas (ﷺ) said: 'The most oft-repeated supplication of the Prophet (ﷺ) was:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ

[*Rabbanâ ātinâ fi d-dunyâ hasanatan wa fî l-ākhirati hasanatan wa qinâ 'adhâba n-nâri.*

Lit. Our Lord! Give us in this life that which is good and in the Hereafter that which is good and save us from the torment of the Fire]'. al-Bukhârî (no. 6389) and Muslim (no. 2690).

229. Abdullah ibn Mas'ūd (ﷺ) reported that the Prophet (ﷺ) used to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الهُدَى، وَالتُّقَى، وَالعَفَافَ، وَالغِنَى

[*Allahumma innî as'aluka l-hudâ, wa t-tuqâ, wa l-'afâfa, wa l-ghinâ.*

Lit. O Allah! I ask of You guidance, heedfulness [of You], refrainment [from sinfulness] and self-sufficience]'. Muslim (no. 2721).

230. Abu Mūsâ al-Ash'arî (ﷺ) said that the Messenger of Allah (ﷺ): '...used to supplicate

Allah with the following:

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[*Allahumma gh-fir lî khaṯî'atî wa jahlî, wa isrâfî fî amrî, wa mâ anta a'lamu bihi minnî, Allahumma gh-fir lî jiddî wa hazlî, wa khaṯa'î wa 'amdî, wa kullu dhâlika 'indî, Allahumma gh-fir lî mâ qaddamtu wa mâ akhkhartu wa mâ asrartu wa mâ a'lantu, wa mâ anta a'lamu bihi minnî, anta l-Muqaddimu wa anta l-Mu'akhkhiru, wa anta 'alâ khulli shay'in qadîrun*.

Lit. O Allah! Forgive my sins and my ignorance, my exceeding the limits and what You know better than I. O Allah! Forgive the wrong I have done seriously or jokingly and inadvertently or intentionally. I confess that all such mistakes have been done by me. O Allah! Forgive my past and future sins and what is done secretly or openly.

You are the Advancer and the Deferrer and You are able to do anything]'. al-Bukhârî (no. 6398) and Muslim (no. 2719).

231. Ali ibn Abi Tâlib (ﷺ) said: 'The Messenger of Allah (ﷺ) said to me: **'Say:**

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

[*Allahumma h-dinî wa saddidnî.* O Allah! Guide me and straighten me]**. With "guidance" remember guidance on the** [right] **path and with "straightening" remember the straightening of the arrow'**. Muslim (no. 2725).

In another narration (Muslim: no: 2725) he (ﷺ) said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الهُدَى وَالسَّدَاد

[*Allahumma innî as'aluka l-hudâ wa s-sadâda.* O Allah! I ask You guidance and straightening].

232. Abu Hurayrah (ﷺ) said: 'The Messenger of Allah (ﷺ) used to say:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ المَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

[*Allahumma aslih lî dînî l-ladhî huwa 'ismatu amrî, wa aslih lî dunyâya l-latî fîhâ ma'âshî, wa aslih lî ākhiratî l-latî fîha ma'âdî, wa j'al l-hayâta ziyâdatan lî fî kulli khayrin, wa j'al l-mawta râhatan lî min kulli sharrin.*

Lit. O Allah! Uphold for me my religion which is my safeguard; uphold for me this worldly life in which I live; uphold for me the Hereafter to which I return; and, make life an increase for me in everything that is good and make death a comfort for me from every evil]'. Muslim (no. 2720).

233. Abdullah ibn 'Amr ibn al-'Âs, may Allah be pleased with him and his father, reported that he heard the Messenger of Allah (ﷺ) say: **'The hearts of the offspring of Adam are between two Fingers of the Fingers of the Most Merciful like one heart. He directs it wherever He wishes'**. Then the Messenger of Allah (ﷺ) said:

اللَّهُمَّ مُصَرِّفَ القُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

[*Allahumma Musarrifa l-qulūbi sarrif qulūbanâ 'alâ tâ'atika.*

Lit. O Allah! You who directs hearts. Direct our

hearts towards Your observance]'. Muslim (no. 2654).

234. Anas ibn Mâlik (ﷺ) said the Prophet (ﷺ) used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ العَجْزِ، وَالكَسَلِ، وَالجُبْنِ، وَالهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَالمَمَاتِ

[*Allahumma innî a'ūdhu bika min l-'ajzi, wa l-kasali, wa l-jubni, wa l-harami, wa a'ūdhu bika min 'adhâbi l-qabri, wa a'ūdhu bika min fitnati l-mahyâ wa l-mamâti.*

Lit. O Allah! I seek refuge in You from helplessness, laziness, cowardice and incapacitating old age. I seek refuge in You from the torment of the grave. I seek refuge in you from the trial[s] of life and death]'. al-Bukhârî (no. 6389) and Muslim (no. 2690).

235. 'Âishah, may Allah be pleased with her, reported that the Prophet (ﷺ) used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ، وَالهَرَمِ، وَالمَأْثَمِ، وَالمَغْرَمِ، وَمِنْ فِتْنَةِ القَبْرِ، وَعَذَابِ القَبْرِ، وَمِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ

الدَّجّالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالبَرَدِ، وَنَقِّ قَلْبِي مِنَ الخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ

[*Allahumma innî a'ūdhu bika min l-kasali, wa l-harami, wa l-ma'thami, wa l-maghrami, wa min fitnati l-qabri, wa 'adhâbi l-qabri, wa min fitnati n-nâri, wa 'adhâbi n-nâri, wa min sharri fitnati l-ghinâ, wa a'ūdhu bika min fitnati l-faqri, wa a'ūdhu bika min fitnati l-masîh̲i d-dajjâli, Allahumma ghsil 'annî khat̲âyâya bi mâ'i th-thalji wa l-baradi, wa naqqi qalbî min l-khat̲âyâ kamâ naqqayta th-thawba l-abyad̲a min d-danasi, wa bâ'id baynî wa bayna khat̲âyâya kamâ bâ'adta bayna l-mashriqi wa l-maghribi.*

Lit. O Allah! I seek refuge in You from laziness, incapacitating old age, sinfulness, debt, the trial of the grave and the punishment of the grave, the trial of the Fire and the punishment of the Fire, and the evil of the trial of wealth. I seek refuge in You from the trial of poverty, and I seek refuge in You from the trial of al-Masîh̲ d-Dajjal. O Allah! Wash away my sins with the water of snow and hail, cleanse my

heart from all sins as a white garment is cleansed from filth, and distance me from my sins like You have distanced East from West]. al-Bukhârî (no. 6368) and Muslim (no. 3705).

236. Abdullah Ibn 'Umar, may Allah be pleased with him and his father, said: 'The Messenger of Allah (ﷺ) used to pray with the following:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

[*Allahumma innî a'ūdhu bika min zawâli ni'matika, wa ta<u>h</u>awwuli 'âfiyatika, wa fujâ'ati niqmatika, wa jamî'i sakha<u>t</u>ika.*

Lit. O Allah! I seek refuge in You from parting from Your bounty, the deterioration of health You have bestowed, the suddenness of Your Revenge, and all that leads to Your Displeasure]'. Muslim (no. 3739).

237. Mus<u>s</u>'ab ibn Sa'd, may Allah be pleased with his father, reported that his father said: 'Seek refuge in Allah with some words that the Prophet (ﷺ) used to seek refuge in Allah with:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وعَذَابِ الْقَبْرِ

[*Allahumma innî a'ūdhu bika mina l-jubni, wa a'ūdhu bika min l-bukhli, wa a'ūdhu bika min an uradda ilâ ardhali l-'umuri, wa a'ūdhu bika min fitnati d-dunyâ wa 'adhâbi l-qabri.*

Lit. O Allah! I seek refuge in You from cowardice. I seek refuge in You from miserliness. I seek refuge in You from being relegated to incapacitating old age. I seek refuge in You from trials in this life and the torment of the grave]'. al-Bukhârî (no. 6374).

238. 'Âishah, may Allah be pleased with her, said that the Prophet (ﷺ) used to say in his supplications:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ

[*Allahumma innî a'ūdhu bika min sharri mâ 'amiltu, wa sharri mâ lam a'mal.*

Lit. O Allah! I seek refuge in You from the evil of that which I have done and from the evil of that which I have not done]. Muslim (no. 3739).

239. Abu Hurayrah (﵁) said that the Messenger of Allah (ﷺ) said: **'Seek refuge in Allah from going through periods of difficulty, being overcome by doom, being destined to an evil end, and the malicious joy of enemies** [at one's mishaps][107]'. al-Bukhârî (no. 6616) and Muslim (no. 2707).

240. Zayd ibn Araqam (﵁) said: 'I will not tell you anything but what the Messenger of Allah (ﷺ) used to say. He used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا

[*Allahumma innî a'ūdhu bika mina l-'ajzi, wa l-kasali, wa l-jubni, wa l-bukhli, wa l-harami, wa 'adhâbi l-qabri, Allahumma āti nafsî taqwâhâ, wa*

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107. The Prophet (ﷺ) is bidding his followers to say: *Allahumma innî a'ūdhu bika min jahdi l-balâ'i, wa daraki sh-shaqâ'i, wa sū'i l-qaḏâ'i, wa shamâtati l-a'dâ'i.*

zakkihâ anta khayru man zakkâhâ, anta Waliyyuhâ wa Mawlâhâ, Allahumma innî a'ūdhu bika min 'ilmin lâ yanfa'u, wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min da'watin lâ yustajâbu lahâ.

Lit. O Allah! I seek refuge in You from helplessness, laziness, cowardice, incapacitating old age and torment in the grave. O Allah! Bestow on my soul its heedfulness and purify it. You are the One to purify it. You are its Protector and Lord. O Allah! I seek refuge in You from useless knowledge, from a hard heart, from insatiable want, and from supplication that is not responded to]. Muslim (no. 2722).

241. Abdullah Ibn 'Abbâs, may Allah be pleased with him and his father, narrated that the Messenger of Allah (ﷺ) used to say:

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الحَيُّ الَّذِي لَا يَمُوتُ، وَالجِنُّ وَالإِنْسُ يَمُوتُونَ

[*Allahumma laka aslamtu, wa bika āmantu, wa 'alayka tawakkaltu, wa ilayka anabtu, wa bika*

khâsamtu, Allahumma innî a'ūdhu bi 'Izzatika, lâ ilâha illâ anta an tudillanî, anta l-Hayyu l-ladhî lâ yamūtu wa l-jinnu wa l-insu yamūtūna.

Lit. O Allah! To You I have submitted, in You I have believed, on You I have relied, to You I dedicate myself, and by You I dispute. O Allah! I seek refuge in Your Honour lest that You should lead me astray, there is no god but You. You are the One who never dies, while the jinn and humans do]. Muslim (no. 2722).

242. 'Âishah, may Allah be pleased with her, narrated that the Messenger of Allah (ﷺ) taught her this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الخَيْرِ كُلِّه، عَاجِلِه وَآجِلِه، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّه، عَاجِلِه وَآجِلِه، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِن شَرِّ مَا عَاذَ بِه عَبْدُكَ وَنَبِيُّك، اللَّهُمَّ إِنِّي أَسْأَلُكَ الجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِن قَوْلٍ وَعَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْراً

[*Allahumma innî as'aluka mina l-khayri kullihi, 'âjilihi wa ājilihi, mâ 'alimtu minhu wa mâ lam a'lam, wa a'ūdhu bika min sh-sharri kullihi, 'âjilihi wa ājilihi, mâ 'alimtu minhu wa mâ lam a'lam, Allahumma innî as'aluka min khayri mâ sa'alaka 'abduka wa nabiyyuka, wa a'ūdhu bika min sharri mâ 'âdha bihi 'abduka wa nabiyyuka, Allahumma innî as'aluka l-jannata wa mâ qarraba ilayhâ min qawlin wa 'amalin, wa a'ūdhu bika min n-nâri wa mâ qarraba ilayhâ min qawlin wa 'amalin, wa as'aluka an taj'ala kulla qa<u>d</u>â'in qa<u>d</u>aytahu lî khayran.*

Lit. O Allah! I ask You for all that is good; soon and late, what I know of and what I do not. I seek refuge in You from all that is evil; soon and late, what I know of and what I do not. O Allah! I ask You for the good that your servant and Prophet asked You for, and seek refuge in You from the evil that Your servant and Prophet sought refuge from. O Allah! I ask of You Paradise and the speech and deeds that draw nearer to it, and seek refuge in You from Hellfire and the speech and deeds that draw nearer to it. I ask You to make good everything that You have destined for me]. Ibn Mâjah (no. 3846).

243. Abdullah Ibn ‘Abbâs, may Allah be pleased with him and his father, narrated that the Prophet (ﷺ) used to supplicate with the following:

رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ، وَانصُرْنِي وَلاَ تَنصُرْ عَلَيَّ، وَامْكُرْ لِي وَلاَ تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّر الهدَى لِي، وَانصُرْنِي عَلَى مَن بَغَى عَلَيَّ، اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِراً، لَكَ ذَاكِراً، لَكَ رَاهِباً، لَكَ مِطْوَاعاً، لَكَ مُخْبِتاً، إِلَيْكَ أَوَّاهاً مُنِيباً، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي

[*Rabbi a'innî wa lâ tu'in ‘alayya, wa n-surnî wa lâ tansur ‘alayya, wa m-kur lî wa lâ tamkur ‘alayya, wa h-dinî wa yassir l-hudâ lî, wa n-surnî ‘alâ man baghâ ‘alayya, Allahumma j-'alnî laka shâkiran, laka dhâkiran, laka râhiban, laka mitwâ'an, laka mukhbitan, ilayka awwâhan munîban, Rabbî taqabbal tawbatî wa gh-sil hawbatî, wa ajib da'watî, wa thabbit hujjatî, wa h-di qalbî, wa saddid lisanî, wa s-lul sakhîmata sadrî.*

Lit. O Allah! Help me and do not help others against me, make me victorious and do not make others victorious over me, plan for me and do not

plan for others against me, guide me and make guidance easy for me, and make me victorious over whoever transgresses against me. O Allah! Make me thankful to You, oft-remembering You, fearful of You, obedient to You, humble before You, and sighing and repentant to You. My Lord! Accept my repentance, cleanse me of misdeeds, answer my prayers, strengthen my case, guide my heart, straighten my tongue, and banish all ill-will from my breast]. Abu Dawoud (no. 3846) and at-Tirmidhî (no. 3551).

244. Ziâd ibn 'Ilâqah reported through his uncle, Quṯbah ibn Mâlik (ﷺ), that the Messenger of Allah (ﷺ) used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنكَرَاتِ الأَخْلاَقِ وَالأَعْمَالِ وَالأَهْوَاءِ

[*Allahumma innî a'ūdhu bika min munkarâti l-akhlâqi, wa l-a'mâli, wa l-ahwâ'i.*

Lit. O Allah! I seek refuge in You from disagreeable manners, deeds and tendencies]. at-Tirmidhî (no. 3591).

245. 'Aisah, may Allah be pleased with her, said: 'The Messenger of Allah (ﷺ) used to often say:

سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ

[*subhâna Allahi wa bi hamdihi*, *astaghfiru Allaha wa atūbu ilayhi.*

Lit. Glory be to Allah and in gratitude for Him I do glorify Him. I ask Allah for forgiveness and repent to Him]. She said: ‘I said: ‘Messenger of Allah, I hear you often repeat: ‘Glory be to Allah and in gratitude for Him I do glorify Him. I ask Allah for forgiveness and repent to Him’. He said: **‘My Lord told me that I would see a sign in my nation. When seen, I should often repeat: ‘Glory be to Allah and in gratitude for Him I do glorify Him. I ask Allah for forgiveness and repent to Him’**. **I saw this sign** [which is]**: “When the help of Allah comes and the conquest** [of Makkah]**, and you see that the people enter Allah’s religion in crowds, exalt your Lord in praise and seek His forgiveness. Verily, he is ever Accepting of repentance”** [*surat* an-Nasr]. Muslim (no. 484).

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كتاب
الذكر والدعاء في ضوء الكتاب والسنة

إعداد
عبد الرزاق بن عبد المحسن البدر

باللغة الإنجليزية

ترجمه إلى الإنجليزية
الدكتور: وليد بن بليهش العمري
الباحث بمركز الترجمات بمجمع الملك فهد لطباعة المصحف الشريف